THE CO-OCCURRENCE OF RAPE MYTH ACCEPTANCE, SEXISM, RACISM, AND HOMOPHOBIA

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Bachelor of Arts

Western Washington University

Bellingham, Washington

1998

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirement for
the Degree of
MASTER OF SCIENCE
May, 2004

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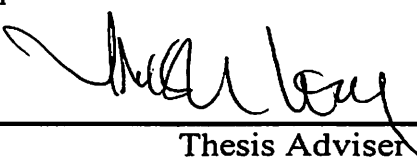

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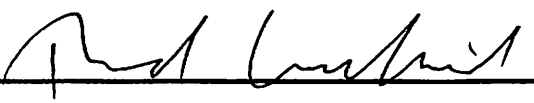

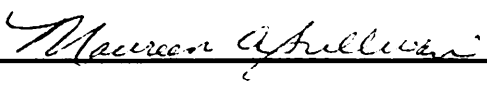

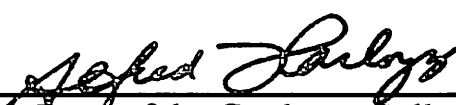

Dean of the Graduate College

ACKNOWLEDGMENTS

I wish to express my sincere gratitude to my adviser, Dr. Trish Long, for her patience, supervision, commitment to this project, inspiration, and above all friendship. My gratitude is also extended to my other committee members, Dr. Thad Leffingwell and Dr. Maureen Sullivan, whose suggestions, guidance, encouragement, and friendship have been incredibly valuable. Trish and my committee members have all been truly invested in both the success of this project as well as my success in this training program. I am fortunate to work with such wonderful mentors. I would also like to thank the Psychology Department for the funding and training opportunities I have been given. Also, I am grateful for all of the assistance Kay Porter has given me with formatting this document.

In addition, thank you Lisa Doyle for your love, faith in me, and support during this experience. You have continued to encourage me to pursue my dreams even in the most difficult times. I would also like to give my thanks to the many friends and family members who have believed in me and supported my graduate training all the way from Washington and Oregon; especially Arnold Aosved, Ari Aosved, Anna Regimbal, Karen Hixson, and Kathleen Earl. Finally, I express my gratitude to my Oklahoma State University family Angel Belden, Alison Babitzke, and Melissa Boczar. You have all been an amazing source of friendship giving me courage and determination, and making Oklahoma a home away from home.

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CHAPTER I

INTRODUCTION

Sexual violence is an alarming problem in the United States. The FBI (2000) estimates that one in four women will be sexually assaulted in her lifetime and in a national survey of college women, 53.7% of the participants reported experiencing some form of sexual violence (Koss, Gidycz, & Wisniewski, 1987). Furthermore, approximately 84% of all assaults are committed by an acquaintance (FBI, 2000). Thus, women are at risk of sexual victimization in the company of those they know and love as well as when they are surrounded by strangers.

Given the prevalence of sexual violence in the United States, it is fitting that extensive research has been devoted to exploring the characteristics of sexual violence. This field of research has focused, in part, on specific attitudes and beliefs about sexual violence that are widespread in our culture. These specific attitudes are often referred to as rape myths. Burt (1980) first defined rape myths as "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (p. 217). More recently, Lonsway and Fitzgerald (1994) redefined rape myths as "attitudes and beliefs that are generally false but are widely and persistently held, and serve to deny and justify male sexual aggression against women" (p. 134).

While rape myth acceptance may indeed play a strong role in explaining the cause of sexual coercion, it is important to note that sexual violence does not occur in a vacuum. Sexual violence occurs in a context; in fact, it occurs in a multitude of contexts and there is no single cause for sexual violence. Investigators have explored the role of a number of perpetrator, victim, and context variables in the occurrence of sexual violence. Specifically, researchers have identified perpetrator attitudes, personality characteristics, and sexual behavior as predictors of sexual aggression (Dull & Giacopassi, 1987; Follingstad, Wright, Loyd, & Sebastian, 1991; Koss, Leonard, Beezely, & Oros, 1985; Marx, Van Wie, & Gross, 1996). Additional research supports the association between the occurrence of sexual violence and certain situational or contextual factors including alcohol consumption, location, misperception of sexual cues, and preceding sexual behavior (Marx, Van Wie, & Gross, 1996). Finally, many investigations have also focused on the role of victim attitudes, personality traits, and behaviors (Marx, Van Wie, & Gross, 1996).

The ecological framework (Belsky, 1980; Bronfenbrenner, 1977, 1979; Grauerholz, 2000; Messman-Moore & Long, 2002; Nurius & Norris, 1996; White & Koss, 1993) has been utilized to account for the many factors involved in the occurrence of sexual violence. Heise (1998) recommends the widespread application of an integrated, ecological model to understand violence against women. The ecological framework is composed of multiple factors that operate at different levels. The first is the individual. The individual factor is embedded in and influenced by the subsequent three factors; namely, the microsystem or family, the exosystem or larger social system that the family is embedded in, and the macrosystem or the cultural norms (Bronfenbrenner, 1977,

1979). The ecological framework proposes that individual behavior can only be understood if each of the four layers is taken into account. In applying this perspective to sexual violence, the focus is on how factors at each of the four levels contribute to an individual's perpetration of sexual coercion. For instance, within the macrosystem, cultural beliefs and values come into play. Rape myths, gender-roles, and sexism may contribute to sexual aggression and provide perpetrators with justification for sexual assault.

There is a plethora of literature focusing on rape myths in general, the function of rape myths, and the correlation between rape myth acceptance and numerous other variables (Lonsway & Fitzgerald, 1994). Rape myths can best be conceptualized as stereotypes. While many studies examine the co-occurrence of rape myth acceptance and sexist attitudes, few have included other forms of intolerance. The purpose of this study is to examine the co-occurrence of rape myth acceptance and other specific stereotypes, namely sexism, racism, and homophobia. As these intolerant attitudes constitute, in part, the macrosystem or cultural context within which sexual violence occurs.

Young (1992) defines sexism as the oppression or inhibition of women "through a vast network of everyday practices, attitudes, assumptions, behaviors, and institutional rules" (p. 180). Sexism is both a result and a reflection of the greater power and status men hold in relation to women. Lott (1995) suggests that sexism can be conceptualized as consisting of three independent but related concepts; namely, prejudice, discrimination, and stereotypes.

Sexism, as characterized by attitudes concerning women and their social roles as well as traditional gender roles, is frequently examined in relation to rape myth acceptance. A

number of studies have demonstrated that negative and stereotyped attitudes and beliefs about women are associated with high levels of rape myth acceptance (Lonsway & Fitzgerald, 1994). Specifically, this has been found in college student samples (Bunting & Reeves, 1983; Check & Malamuth, 1983; Check & Malamuth, 1985; Costin & Schwarz, 1987; Emmers-Sommer & Allen, 1999; Fonow, Richardson, & Wemmerus, 1992; Glick & Fiske, 1996; Johnson, Kuck, & Schander, 1997; Larsen & Long, 1988; Lonsway & Fitzgerald, 1995; Mayerson & Taylor, 1987; Muehlenhard & MacNaughton, 1988; Quakenbush, 1989; Spanos, Dubreuil, & Gwynn, 1991; Truman, Tokar, & Fischer, 1996; Ward, 1988; Weidner & Griffitt, 1983) as well as nonstudent samples (Burt, 1980; Burt & Albin, 1981; Costin & Schwarz, 1987; Feild, 1978).

While a number of researchers have demonstrated an association between rape myth acceptance and sexism, further exploration of the association has merit for a number of reasons. First, few researchers have examined the association between rape myth acceptance and racism or homophobia. However, the correlation between sexism and racism as well as sexism and homophobia has been demonstrated. Therefore, an investigation focusing on the association between sexism and rape myth acceptance that considers racism and homophobia seems warranted. Additionally, previous studies examining rape myth acceptance and sexism often rely on inconsistent definitions of these two constructs. Finally, the body of literature focusing on rape myth acceptance and sexism would benefit from consistent use of reliable and valid measures.

Racism has been defined as deeply and emotionally held stereotypes about racial or ethnic groups that persist in the face of social change and affect the behavior of the individuals who hold the beliefs (Kowalewski, McIlwee, & Prunty 1995). McConahay

(1986) suggests both modern and old-fashioned racist belief systems exist. An old-fashioned racist is thought to express overt discriminatory behavior, a member of the Ku Klux Klan for example. While a modern racist is characterized as someone who holds egalitarian values and also resents ethnic minorities believing programs such as affirmative action are unfair. The tenets of modern racism are rooted in the idea that modern racists do not identify themselves or their belief systems as racist, but rather believe racism is characterized by the tenets of old-fashioned racism.

Racism and sexism have a long history of being theoretically linked (Glick & Fiske, 1996; Lewis, 1977; Swim, Aikin, Hall, & Hunter, 1995). Due to the many parallels between the experiences of women and racial minorities, a few researchers have begun to explore the co-occurrence of racism and sexism. More specifically, studies have revealed a correlation between endorsement of racist beliefs and sexist beliefs (Glick & Fiske, 1996; Sidanius, 1993; Swim, Aikin, Hall, & Hunter, 1995). However, racist beliefs and rape myth acceptance have not been investigated together.

Homophobia was originally defined as the fear of being near homosexuals (Smith, 1971). More recently, the term has referred to a variety of negative reactions to and stereotypes about gay, lesbian, and bisexual individuals (Polimeni, Hardie, & Buzwell, 2000). Similarly, heterosexism is a term that compliments homophobia. Heterosexism can be conceptualized as a value and belief system or world-view that assumes heterosexuality is the only acceptable form of love and sexuality. While homophobia is a set of specific prejudices, stereotypes, and discriminations directed toward homosexuals, heterosexism belittles homosexuality or assumes that homosexuality never existed at all (Herek, 1986).

Analogous to the association between racism and sexism, homophobia is also thought to be associated with sexism; as both women and homosexual individuals share the status of minorities. Additionally, both homosexuality and egalitarian women represent departure from and challenges to traditional gender roles (Polimeni, Hardie, & Buzwell, 2000). A number of researchers have demonstrated an association between homophobia and sexism (Agnew, Thompson, Smith, Gramzow, & Currey, 1993; Britton, 1990; Campbell, Schellenberg, & Senn, 1997; Dunkle & Francis, 1990; Krulewitz & Nash, 1980; Kurdek, 1988; Polimeni, Hardie, & Buzwell, 2000; Raja & Stokes, 1998; Stevenson & Medler, 1995; Thompson, Gristani, & Pleck, 1985; Weinberger & Millham, 1979; Whitley, 1987).

While a number of researchers have demonstrated an association between sexism and homophobia, further exploration of the association has merit for a number of reasons. First, few researchers have examined the association between rape myth acceptance and homophobia. However, the correlation between sexism and rape myth acceptance as well as sexism and homophobia has been demonstrated. Therefore, an investigation focusing on the association between sexism and rape myth acceptance that considers homophobia seems warranted. Additionally, previous studies examining sexism and homophobia often rely on inconsistent definitions of these two constructs. Finally, the body of literature focusing on sexism and homophobia would benefit from consistent use of reliable and valid measures.

As indicated previously, there are many parallels between sexism and racism, and sexism and homophobia. Markedly, a few investigations have explored the association between sexism, racism, and homophobia. These studies indicate a correlation between

the three types of prejudiced beliefs systems (Ficarrotto, 1990; Henley, & Pincus, 1978; Perez-Lopez, Lewis, & Cash, 2001).

Notably, the association between sexism and rape myth acceptance has support. In addition, racism has also been linked to sexist beliefs. Furthermore, there is support for an association between sexism and homophobic beliefs. This evidence suggests that people with negative attitudes toward women are more likely to endorse rape myths, homophobic beliefs, and racist beliefs. Despite this existing evidence, the research that has systematically investigated rape myth acceptance is complicated by a lack of studies designed specifically to investigate the relationship between rape myth acceptance, racism, sexism, and homophobia. Explicitly, there is a dearth of literature that attempts to empirically validate the notion that rape myth acceptance is linked to a multitude of intolerant belief systems. In addition, while there is some evidence that supports gender differences in levels of rape myth acceptance, sexism, racism, and homophobia, few investigations have specifically explored the relationship between gender and the constructs of interest.

Thus, given that rape myth acceptance has been linked to sexism, sexism has been linked to racism, and sexism has been linked to homophobia, an investigation of all four factors together appears warranted. As discussed previously, few investigations of rape myth acceptance have focused on the role of prejudiced beliefs beyond sexism. This study proposes that one explanation for sexual violence on a cultural level and individual level may be individual endorsement of rape myths and a number of intolerant attitudes including sexism, racism, and homophobia. In addition, the impact of gender on the interrelationships of these variables will also be explored.

CHAPTER II

REVIEW OF THE LITERATURE

Overview

Sexual violence against women is a distressing problem in this country and has serious effects on its victims as well as their families and communities. The Federal Bureau of Investigation (FBI) compiles the Uniform Crime Reports (UCR) every year; in 2000 there were 90,186 reported attempted or completed forcible rapes (FBI, 2000). The Uniform Crime Reports limits the definition of rape to penile-vaginal intercourse, and completely excludes men as rape victims. Furthermore, the UCR only contains reported rapes. Based on this information it is estimated that 62.7 of every 100,000 women are victims of rape every year.

Additional studies point to the magnitude of the problem of sexual assault. One national study of college students found that 53.7% of the women surveyed had experienced some form of sexual violence, ranging from unwanted sexual contact to completed rape (Koss, Gidycz, & Wisniewski, 1987). The National Institute of Justice (NIJ) sponsored a national survey of violence against women and estimated that 876,000 women and 111,300 men are raped each year in the United States (Tjaden & Thoennes,

1998). Additionally, it was found that 18% of the women surveyed had experienced a completed or attempted rape at some time in their lives. Further, an estimated 12.1 million women in the United States have been raped during their lifetime (Tjaden & Thoennes, 1998). In general, it is believed that the lives of approximately 20% of all American women will be changed by the experience of rape (Koss, 1993).

Sexual violence is pervasive in our culture, although it is often subtle and unrecognized. As acts of sexual violence occur along a continuum, it is often difficult to determine the difference between acts of sexual coercion or sexual violence and normal sexual interactions (Grauerholz & Solomon, 1989). Moreover, definitions of sex crimes used by some are idealistic, and therefore, definitions often refer to only certain types of acts or to particular individuals. For example, consider the UCR definition of rape, which limits rape to penile-vaginal intercourse and completely excludes the possibility of male victims. Unfortunately, there is not a universally accepted definition of sexual assault or sexual violence. Moreover, the legal definitions of rape and other sex crimes vary from state to state. For instance, some definitions limit rape to women thereby excluding male victims. Other definitions do not recognize date rape or marital rape as rape (Grauerholz & Solomon, 1989). Furthermore, the terms sexual assault, sexual violence, and even rape have been defined in numerous ways (Muehlenhard, Powch, Phelps, & Giusti, 1992). Historically, many definitions of rape have focused on penile-vaginal penetration. Thus, women were by definition the only victims of rape and men the only perpetrators. For the purposes of this paper, rape will be defined as any penetration of the vagina or anus (including, penile, digital, and object penetration) as well as oral-genital contact occurring without consent (Koss, Gidycz, & Wisniewski, 1987).

Not only is rape a pervasive problem, but sexual victimization has immediate as well as long-term effects. During a rape the victim is often concerned with survival. Immediately following a rape, most survivors experience any number of psychological symptoms including, shock, fear, anxiety, numbness, confusion, and helplessness (Goodman, Koss, & Russo, 1993). Moreover, it was found that twelve days after experiencing a rape, 94% of victims met criteria for post-traumatic stress disorder (Foa & Riggs, 1995). In addition to immediate psychological impacts, rape can also have physical effects on victims. For instance, 1/3 to 1/2 of rape victims are injured during the rape (Goodman, Koss, & Russo, 1993). It has also been found that 4-30% of rape victims contract sexually transmitted diseases from the perpetrator and 5% of female rape victims become pregnant as a result of the rape (Goodman, Koss, & Russo, 1993). Finally, there are many long-term mental health problems associated with surviving a rape. These include, depression, anxiety, self-blame and other cognitive distortions, fear, sexual dysfunction, substance abuse, and post-traumatic stress disorder, to name a few (Goodman, Koss, & Russo, 1993).

Clearly, there is empirical evidence supporting the idea that sexual violence is a distressing problem in this country, occurring at high rates and associated with many negative effects. Recognizing rape and sexual violence in general as a problem is an important first step toward prevention, however, there is a great deal more work to be done in order to prevent something as pervasive as sexual violence. One of these is gaining a better understanding of why it occurs.

Theories that attempt to explain why rape continues to occur often focus on acceptance of rape myths (Brownmiller, 1975; Burt, 1980). This research has found that

higher rates of sexual coercion are related to rape-supportive beliefs or rape myths. Investigators have theorized that endorsement of sex role stereotypes and acceptance of rape-myths contribute to both propensity to rape as well as a culture that is supportive of sexual violence (Briere & Malamuth, 1983; Check & Malamuth, 1983; Check & Malamuth, 1985; Malamuth, 1981). Specifically, many investigations have suggested that, when compared to men who do not sexually aggress, men who rape are more likely to accept rape myths, maintain rigid beliefs about gender roles, hold sexist attitudes, and are more accepting of violence in general (Dull & Giacopassi, 1987; Follingstad, Wright, Loyd, & Sebastian, 1991; Koss, Leonard, Beezely, & Oros, 1985; Marx, Van Wie, & Gross, 1996). Moreover, evidence suggests that college men who report higher levels of rape myth acceptance also report greater likelihood to rape (Briere & Malamuth, 1983; Check & Malamuth, 1983; Check & Malamuth, 1985; Malamuth, 1981).

While rape myth acceptance may indeed play a strong role in explaining the cause of sexual coercion, it is important to note that sexual violence does not occur in a vacuum. Sexual violence occurs in a context, in fact, it occurs in a multitude of contexts and as such there is no single cause for sexual violence but rather many factors that contribute to sexual violence. Many investigators have explored variables related to the perpetration of sexual violence. Research has often focused on perpetrator variables, victim variables, and environmental variables related to sexual assault.

Researchers have identified perpetrator attitudes, personality characteristics, and sexual behavior as predictors of sexual aggression. Specifically, as mentioned previously, many investigations have found evidence supporting the idea that men who rape are more likely to maintain rigid beliefs about gender roles, hold sexist attitudes, accept rape

myths, and are more accepting of violence in general (Dull & Giacopassi, 1987; Follingstad, Wright, Loyd, & Sebastian, 1991; Koss, Leonard, Beezely, & Oros, 1985; Marx, Van Wie, & Gross, 1996). Furthermore, data suggest that college men who report higher levels of rape myth acceptance also report greater likelihood to rape (Briere & Malamuth, 1983; Check & Malamuth, 1983; Check & Malamuth, 1985; Malamuth, 1981).

Studies indicate that men who sexually aggress have certain personality traits that may predispose them to engage in sexually violent behaviors. Particularly, history of sexual coercion has been predicted in male college students by personality measures of the need for dominance over sexual partners, irresponsibility, lack of social conscience, antisocial tendencies, attitudes that support violence against women, and hostility (Malamuth, 1986; Malamuth, Sockloskie, Koss, & Tanaka, 1991; Marx, Van Wie, & Gross, 1996; Rapaport & Burkhart, 1984).

Evidence also implies that sexual history and sexual behavior differs between men who sexually aggress and those who do not. For instance, perpetrators of sexual aggression are more likely to have experienced sexual activity at younger ages and to report a history of both forced and voluntary childhood sexual experiences, have more sexual experience, participate in more frequent sexual activity, and to be sexually promiscuous (Kanin, 1984, 1985; Koss & Dinero, 1989; Malamuth, Sockloskie, Koss, & Tanaka, 1991). Additionally, investigations of arousal patterns in college men and convicted rapists suggest that arousal to rape depiction may be related to both perceptions of female arousal and measures of aggressive tendencies and power motivation (Abel,

Barlow, Blanchard, & Guild, 1977; Barabee, Marshall, & Lanthier, 1979; Malamuth & Check, 1980, 1983; Marx, Van Wie, & Gross, 1996).

Research supports the association between the occurrence of sexual violence and certain situational or contextual factors including alcohol consumption, location, misperception of sexual cues, and preceding sexual behavior. Studies have found that acquaintance rape is most likely to occur in a private residence, residence hall, or parked car (Miller & Marshall, 1987; Muehlenhard & Linton, 1987). Additionally, a number of investigations have found an association between alcohol consumption and drug use, by both perpetrators and victims, and sexual assault (Marx, Van Wie, & Gross, 1996). In particular, alcohol consumption is thought to be involved in one-third to two-thirds of all rapes (Abbey, 1991). Moreover, the use of alcohol by both perpetrators and victims may directly and indirectly affect the severity of the sexual assault (Ullman, Karabatsos, & Koss, 1999).

Studies also implicate sexual miscommunication and misperception of cues as contributing to the occurrence of sexual assault. Specifically, studies have shown that both men and women report perceiving a friendly behavior as sexual, report having misperceived the level of sexual intimacy a person desired, and estimated the sex-willingness of females in scenarios as higher based on certain nonverbal behavior (Abbey, 1987; Marx, Van Wie, & Gross, 1996; Muehlenhard, 1988). However, several investigations suggest that men are more likely than women to perceive a behavior as sexual interest (Kowalski, 1992; Shotland & Craig, 1988). Additional findings suggest that some form of consensual sexual behavior often precedes sexual assaults. Interestingly, while few women report engaging in token resistance (saying "no" but

meaning "yes") to sexual advances, both men and women may perceive true resistance as token resistance (Koss, 1988; Marx & Gross, 1995; Miller & Marshall, 1987; Muehlenhard & Hollabaugh, 1988).

Victim characteristics that may be related to the occurrence of sexual assault include age, history of sexual abuse, attitudes, personality characteristics, and behavior. Evidence suggests that women between the ages of 13 and 26 are more likely to be raped than any other age group (Koss, Gidycz, & Wisniewski, 1987). Additional studies indicate that women who are sexually abused in childhood are more likely than nonvictimized individuals to be victimized in adulthood (for reviews see Messman-Moore & Long, 2002; Polusny & Follette, 1995).

Many investigators have explored the role that victim attitudes may play in susceptibility to sexual assault. However, the evidence is inconclusive, especially when considering the retrospective methods used to collect this information. Specifically, while some studies do suggest that women who have been raped are more accepting of rape myths and rigid gender roles, these beliefs may have developed after the women were assaulted rather than prior to the rape (Marx, Van Wie, & Gross, 1996).

Similarly, the certainty of a distinct set of personality traits that differentiates between victims of sexual violence and nonvictims is questionable. Several studies have investigated the association between these two constructs with conflicting results. Specifically, Amick and Calhoun (1987) found differences between victims and nonvictims on personality measures while Koss (1985) found no differences between the victims and nonvictims on the same personality measures.

Results from additional investigations suggest that certain victim behaviors are associated with both amplified perceptions of a woman's willingness to engage in sexual intercourse and increased justifiability of rape. Researchers suggest that victim behaviors such as initiating dates, allowing dates to pay for dating expenses, going to a dates' residence, and wearing revealing clothing may be associated with greater risk of sexual victimization (Marx, Van Wie, & Gross, 1996).

The ecological framework (Belsky, 1980; Bronfenbrenner, 1977, 1979; Grauerholz, 2000; Messman-Moore & Long, 2002; Nurius & Norris, 1996; White & Koss, 1993) has been utilized to account for the many factors involved in the occurrence of sexual violence. Heise (1998) recommends the widespread application of an integrated, ecological model to understand violence against women.

The ecological framework is composed of multiple factors that operate at different levels. The first is the individual. The individual factor is embedded in and influenced by the subsequent three factors; namely, the microsystem or family, the exosystem or larger social system that the family is embedded in, and the macrosystem or the cultural norms (Bronfenbrenner, 1977, 1979). The ecological framework proposes that individual behavior can only be understood if each of the four layers is taken into account (see Figure 1).

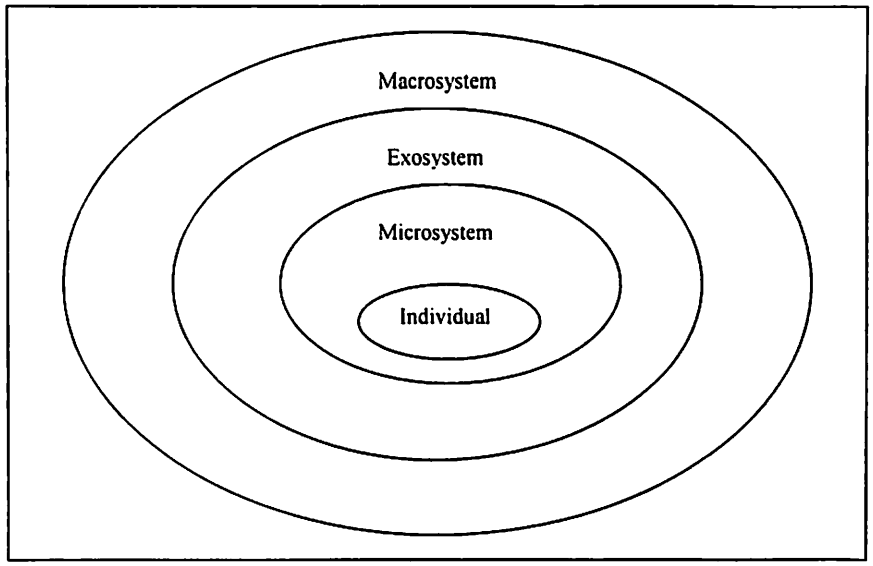

Figure 1. The Ecological Model

More specifically, the individual factor includes personal history and takes into account what the individual contributes to a present relationship that has an impact on his or her behavior. Individual factors refer to developmental experiences, personality traits or attitudes that impact the individual's response to microsystem or exosystem experiences and stressors. Examples include witnessing marital violence as a child, being abused as a child, or growing up with an absent or rejecting parent (Heise, 1998).

The microsystem involves the immediate context in which the sexual violence takes place, typically relationships and the meaning assigned to those relationships. Factors related to violence against women in the microsystem include male dominance in the family, male control of the family finances, use of alcohol, and marital or verbal conflicts (Heise, 1998). The exosystem includes social structures such as school, work,

and neighborhoods. For instance, factors at this level could be low socioeconomic status or unemployment, isolation of women, and association with delinquent peers (Heise, 1998). Finally, the macrosystem concerns the broad set of cultural values and belief systems, which influence the other three layers. Examples include beliefs linking masculinity to dominance and toughness, rigid gender roles, the sense of male entitlement or ownership over women, acceptance of physical punishment of women, and cultural beliefs that support violence as a means of settling interpersonal disagreements (Heise, 1998).

In applying this perspective to sexual violence, the focus is on how factors at each of the four levels contribute to an individual's risk for, or likelihood to perpetrate, sexual coercion. For instance, individual factors that influence a person's reaction to factors in the microsystem, exosystem, and macrosystem, resulting in perpetration, could include such things as personal assault history, exposure to pornography, genetic propensity to sexually aggress, an individual's beliefs about sexual violence, and an individual's beliefs about others' race, sex, or sexual orientation. Factors in the microsystem that may influence perpetration could include access to potential victims and the ability to create a situation conducive to sexual violence. Within the exosystem, factors that may influence perpetration include social structures that support sexual violence and increased social power over a potential victim. Finally, within the macrosystem, cultural beliefs and values come into play. Here rape myths, gender-roles, and sexism prevalent in the culture may contribute to sexual aggression and provide perpetrators with justification for sexual assault.

Utilizing the ecological framework to study sexual violence allows investigators to study factors in all four layers and also provides a context for empirical explorations of sexual coercion as well as sexual violence prevention. It is the purpose of this study to examine potential individual factors that contribute to sexual violence. Certain cultural stereotypes may be linked not only to discrimination and oppression, but also to acceptance of sexual violence. It is well documented that acceptance of strict gender roles is related to sexism, and that sexism is related to both racism and homophobia. Considering the relationship that has been established between the belief in strict gender roles and rape myth acceptance, and further the fact that rape myth acceptance is linked to both increased sexual coercion and rape supportive culture, an investigation of rape myth acceptance, sexism, racism, and homophobia seems necessary. Further, an exploration of the co-occurrence of rape myth acceptance, racist, sexist, and homophobic beliefs is important in that it has implications for prevention of both cultural rape supportive values and individual propensity to rape. In addition, exploration of the impact of gender differences on the interrelationships of the variables also has implications for prevention. Before the specific purpose and hypotheses of this study are presented, the literature regarding rape myth acceptance, homophobia, sexism, and racism will be reviewed. Specifically, the empirical studies investigating the associations between rape myth acceptance and sexism, sexism and racism, and sexism and homophobia will follow.

Rape Myth Acceptance, Sexism, Racism, and Homophobia Theory

Rape Myth Acceptance Theory

In 1975, Brownmiller described stereotypes and myths-- defined as false, prejudiced, or stereotyped beliefs-- as central to creating a hostile climate for survivors of sexual violence. Additionally, Brownmiller theorized that rape myths contribute to the perpetration of sexual assault by excusing the behavior of the perpetrator and blaming the victim. Examples of rape myths include "women ask to be raped," "women 'cry rape' when they regret having had sex with someone," and "only certain women get raped." Furthermore, rape myths were theorized to be a weapon of sexism. That is, rape, the threat of rape, and the widespread acceptance of rape myths function to maintain the male patriarchy by keeping women powerless, subservient and dependent on men (Brownmiller, 1975). These feminist tenets in the analysis of rape have subsequently been tested empirically by social scientists.

Burt (1980) first defined rape myths as "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (p. 217). More recently, Lonsway and Fitzgerald (1994) redefined rape myths as "attitudes and beliefs that are generally false but are widely and persistently held, and serve to deny and justify male sexual aggression against women" (p. 134). Lonsway and Fitzgerald (1994) came to their definition of rape myths after examining the many definitions of rape myth with a focus on the term "myth." The term myth was most often characterized by three functions. Namely, myths are false beliefs

that are widely held, they serve to justify current cultural arrangements, and they explain a cultural phenomenon. Rape myths can best be conceptualized as stereotypes about rape and sexual violence. Thus, as with other stereotypes it is crucial to note that any incidence of sexual violence may or may not conform to the myths about rape, but the isolated incidents that do conform to myths are often widely publicized (Lonsway & Fitzgerald, 1994).

Rape myths are typically measured using surveys. In fact, a number of scales have been developed to measure rape myth acceptance including Burt's (1980) Rape Myth Acceptance scale, the Illinois Rape Myth Acceptance Scale (Payne, Lonsway, & Fitzgerald, 1999), as well as many others (for a review see Lonsway & Fitzgerald, 1994). It is often assumed, in both the rape myth literature and theoretical literature related to rape, that there is a great deal of acceptance of rape myths in the general population. The empirical evidence tends to support this assumption, although this support does vary based on differing populations, cultural groups, and time periods (for a review see Lonsway & Fitzgerald, 1994). Specifically, men tend to endorse higher levels of rape myth acceptance, people who know a rape survivor often endorse lower levels of rape myth acceptance, and a few studies report race differences in rape myth acceptance (for a review see Lonsway & Fitzgerald, 1994).

Sexism Theory

Young (1992) defines sexism as the oppression or inhibition of women "through a vast network of everyday practices, attitudes, assumptions, behaviors, and institutional

rules" (p. 180). Sexism is both a result and a reflection of greater male power and status in relation to women. Lott (1995) suggests that sexism can be conceptualized as consisting of three independent but related concepts; namely, prejudice, discrimination, and stereotypes. Lott (1995) distinguishes these three components by defining prejudice as negative attitudes toward women; stereotypes as well-learned, extensively shared, socially validated general ideas or thoughts about women, which emphasize, complement, or defend prejudices and frequently involve an assumption of inferiority; and discrimination as overt behaviors. The overt behaviors Lott refers to could be any behavior that fits the classic definition of discrimination proposed by Gordon Allport in 1954. Explicitly, any treatment which denies a person the equal treatment he or she desires could be considered discrimination.

As current definitions of sexism suggest, the concept involves a number of attitudes, beliefs, and behaviors. More specifically, sexism is thought to be multifaceted, including such constructs as negative attitudes toward women, rigid beliefs about women's gender roles, conservative beliefs about women's rights, as well as overt discriminatory behaviors resulting in the increased privilege of men (Lott, 1995). Sexism has also been described as occurring on a personal or individual level as well as an institutional level (O'Neil, 1981). Specifically, individual sexism can include experiences such as sexual harassment, being ignored or treated with hostility in professional meetings, or being treated unfairly by others because of one's sex (Klonoff & Landrine, 1995). Institutional sexism includes being discriminated against by banks, schools, the military, or places of employment due to sex (Klonoff & Landrine, 1995).

Measuring sexism is most often accomplished with survey instruments. In fact, there are proliferation of instruments designed to measure sexism or an aspect of sexism such as attitudes toward women or belief in traditional gender roles (McHugh & Frieze, 1997). While many measures exist to tap into these constructs, the Attitudes Toward Women scale (Spence & Helmreich, 1972) continues to be the most widely used measure of attitudes toward women's rights and gender-roles (McHugh & Frieze, 1997; Spence & Hahn, 1997).

Much of the sexism literature operates on the assumption that sexism is widespread in the general population. While research has demonstrated that sexism is widespread, notable changes in traditional beliefs about women since the 1960's have also been documented (Spence & Hahn, 1997). These changes have led some researchers to suggest that contemporary sexism is subtler; as modern cultural climates make it unlikely that individuals will openly support prejudicial attitudes toward women (Campbell, Schellenberg, & Senn, 1997). Therefore, old-fashioned sexism can be thought of as overt expressions of discrimination and hostility toward women based on rigid gender roles. While modern sexism is best conceptualized as covert discriminatory behaviors and beliefs related to the equality of women. Nevertheless, both old-fashioned and contemporary sexism have been demonstrated in a variety of samples, at different times, across different ages, races, and cultural groups (Campbell, Schellenberg, & Senn, 1997; McHugh & Frieze, 1997; Spence & Hahn, 1997). More specifically, men usually endorse higher levels of sexism than women, people with less education endorse higher levels of sexism, and individuals with lower socioeconomic status endorse higher levels

of sexism (Campbell, Schellenberg, & Senn, 1997; McHugh & Frieze, 1997; Spence & Hahn, 1997).

Racism Theory

Racism has been defined as deeply and emotionally held stereotypes about racial or ethnic groups that persist in the face of social change and affect the behavior of the individuals who hold the beliefs (Kowalewski, McIlwee, & Prunty 1995). Maluso (1995) suggests that racism consists of three independent but related constructs, prejudice or hostility toward minorities, stereotypes about minorities, and discriminatory behaviors directed toward minorities. This conceptualization is essentially an extension of Allport's (1954) distinction between the attitudinal, behavioral, and belief components of prejudice. It is essential to note that European-Americans direct racism toward minorities. Specifically, while racial minorities can experience hostility toward European Americans, central to the definition of racism is the idea that racism is something the oppressors, or majority group members, think and do to the individuals and groups that are oppressed (Maluso, 1995).

Racism has a long history in this country from slavery, lynching, segregation, and the Ku Klux Klan, to modern racism that is subtler in its discrimination (Swim, Aikin, Hall, & Hunter, 1995). Empirical evidence supports the idea that racism is changing (Maluso, 1995). Namely, research indicates that old-fashioned and overt racial discrimination has decreased and is being replaced with subtler racism that includes the

idea that minority groups are demanding too much and getting more than they deserve (Maluso, 1995; Swim, Aikin, Hall, & Hunter, 1995).

Gaertner and Dovidio (1986) have labeled this subtler racism "aversive racism" and the older overt racism "dominative racism." They suggest aversive racism is the result of historically racist American culture and human cognitive processes for categorical information that includes racist feelings and beliefs. Specifically, Gaertner and Dovidio (1986) posit aversive racism represents a conflict between beliefs associated with an egalitarian value system and unacknowledged negative feeling and beliefs about racial minorities, which characterize many European Americans. Furthermore, it is suggested that many cognitive, motivational, social, and cultural factors tend to contribute to and perpetuate racism (Gaertner & Dovidio, 1986).

Similarly, McConahay (1986) notes the racial climate in America has changed significantly since World War II, stating racist laws were being eliminated in the 1950's and in the 1960's discriminatory legislation had been replaced with laws making discrimination illegal. However, certain features of American race relations remained the same despite new legislation. Specifically, racial conflict and racist feelings and affect remained (McConahay, 1986). The theory of modern racism attempts to account for these conflicts. Namely, McConahay (1986) suggests both modern and old-fashioned racist belief systems exist. The tenets of modern racism are grounded in the idea that modern racists do not identify themselves or their belief systems as racist, but rather believe racism is characterized by the tenets of old-fashioned racism. Expressly, old-fashioned racism is distinguished by stereotyped beliefs about racial minorities' intelligence, honesty, and ambition, as well as support for segregation. Conversely, modern racism is

defined by: (1) the belief that discrimination is a thing of the past; (2) racial minorities are pushing to be accepted in places where they are not welcome; (3) these demands and tactics are unfair; and, (4) recent rights and privileges gained are unfair and undeserved. Finally, individuals endorsing modern racist ideology do not believe themselves to be racist (McConahay, 1986).

Research methodology associated with the measurement of racism has often focused on self-report survey measures. A number of scales exist that measure both traditional and contemporary racism. However, other approaches have included archival research and naturalistic observation (Maluso, 1995). For example, analyzing court data for sentencing of White and African American convicted criminals, or observing interactions between White and Racial Minority individuals. Moreover, both old-fashioned and contemporary racism have been demonstrated in a variety of samples, at different times, across different ages, races, and cultural groups (McConahay, Hardee, & Batts, 1981). In addition, Sidanius (1993) reported evidence suggesting that men endorse higher levels of racism compared to women.

Homophobia Theory

Homophobia was originally defined as the fear of being near homosexuals (Smith, 1971). More recently, the term has referred to a variety of negative reactions to, negative stereotypes about, and discrimination toward gay, lesbian, bisexual, and transgender individuals (Morin & Garfinkle, 1978).

Herek (1986) describes homophobia as a regrettable term for a number of reasons. First, the term is used to indicate fear of individuals whose primary sexually orientation is attraction to others of the same sex, for both affection and sexual activity, when the term actually means "fear of sameness." Additionally, the suffix -phobia has a very specific meaning for psychologists. Namely, a phobia refers to an intense and irrational fear response to a specific object or category of objects. Therefore, by using the term homophobia we are implicitly defining reactions to gay, lesbian, bisexual, and transgender people as a phobic or irrational fear response. While in actuality, homophobia does not typically manifest as an intense fear reaction for most individuals.

Conversely, Herek (1986) also notes that the hostility toward gay men, lesbians, bisexuals, and transgender people, which is pervasive in American culture, may not be irrational. Specifically, because people are taught all their lives that: 1) for every man there is a woman; 2) when you meet the right woman or man, you will marry her or him and have children; and 3) all of these expectations are natural and a part of God's plan, it is no surprise that many people dislike gays and lesbians. Namely, homosexual individuals represent a direct challenge to the beliefs most Americans are raised to value.

Heterosexism is a term that compliments homophobia and provides clarification to the nature of intolerance directed toward homosexuals. Heterosexism can be conceptualized as a value and belief system or world-view that assumes heterosexuality is the only acceptable form of love and sexuality. Furthermore, this viewpoint devalues everything that is not heterosexual. Finally, while homophobia is an active form of prejudice, stereotypes, and discrimination based on fear and directed toward

homosexuals; heterosexism is the assumption that homosexuality is unnatural and inferior to heterosexuality or that homosexuality never existed at all (Herek, 1986).

Heterosexism and homophobia both exist at multiple levels including individual and institutional. These patterns of discrimination and prejudice pervade many dimensions of our culture. For instance, the heterosexist conviction that heterosexuality is the only normal form of human sexuality shape our legal, economic, social, political, interpersonal, familial, religious, historical, and educational institutions (Jung, & Smith, 1993). While heterosexism asks bisexual and homosexual individuals to be invisible, ironically, homophobia challenges this request by acknowledging the existence of bisexual and homosexual people.

Consequently, prejudice and discrimination against gay men, lesbians, bisexuals, and transgender individuals has become widely recognized as a problem in today's culture (Polimeni, Hardie, & Buzwell, 2000). As a result, researchers have begun to focus on anti-homosexual attitudes, popularly referred to as homophobia. There are a number of self-report measures that have been developed to tap into homophobia as well as heterosexism, including, for example, the Attitudes Toward Lesbians and Gay Men Scale (Herek, 1994). Most research is conducted using survey methods; however naturalistic observation and archival methods, including observing treatment of individuals in "gay districts" and examining legal data for of harassment or violence related to sexual orientation, could be utilized to investigate these constructs (Maluso, 1995). Moreover, most empirical investigations of homophobia are grounded in the assumption that heterosexist and homophobic attitudes are widespread in American Society. Unfortunately, evidence from across a variety of settings, samples, ages, and ethnicities

continues to support this contention (Bhugra, 1987). In addition, findings suggest that men often endorse higher levels of homophobia than women (Kite, 1984).

Empirical Investigation of Rape Myth Acceptance, Sexism, Racism, and Homophobia

Given that rape myth acceptance has been linked to sexism, sexism has been linked to racism, and sexism has been linked to homophobia, an investigation of all four factors together appears warranted. As discussed previously, few investigations of rape myth acceptance have focused on the role of prejudiced beliefs beyond sexism. One explanation for sexual violence on a cultural level and individual level may be individual endorsement of rape myths and a number of intolerant attitudes including sexism, racism, and homophobia. In addition, gender differences in the interrelationships of these variables may also be related to sexual violence. While few studies have examined all of these constructs, a number of studies have investigated the overlap between a few of the constructs of interest. Those studies will be reviewed below.

Empirical Investigations of Rape Myth Acceptance and Sexism

There is a substantial amount of literature focusing on rape myths and attitudes toward women, including attitudes toward gender-roles, attitudes toward the rights of women, and attitudes toward women in general. For instance, Feild (1978) investigated

attitudes toward rape. Participants included 1,448 individuals. More specifically, participants included 528 adult men and 528 adult women from the community; 254 male police officers; 20 committed perpetrators; and 118 female rape crisis center counselors. Results indicated that negative attitudes toward women predicted positive attitudes and beliefs about rape, or acceptance of rape myths. In addition, men endorsed significantly higher levels of sexism and rape myth acceptance.

Similarly, Burt (1980) employed a sample of 598 adult community members to examine rape myths. The Burt Rape Myth Acceptance Scale, among others, was developed for this particular study. Burt documented that many people do believe rape myths. Furthermore, the results indicated that rape myth acceptance is related to other pervasive attitudes such as sex role stereotyping and adversarial sexual beliefs. Markedly, individuals endorsing sex-role stereotypes were also more likely to endorse high levels of rape myth acceptance. In addition, no gender differences were found.

In a four-nation study, Costin and Schwarz (1987) examined the co-occurrence of rape myth acceptance and belief in restricted social roles for women. Participants included undergraduate students ($N = 672$) and community members ($N = 385$) in the United States, undergraduate students ($N = 194$) and community members ($N = 91$) in England, undergraduate students ($N = 98$) in Israel, and undergraduate students ($N = 153$) in West Germany. A significant correlation was found between beliefs about women's rights and roles and rape myth acceptance in 18 of the 19 groups. Such results, indicate an association between support for restricted rights and roles for women and rape myth acceptance that may be cross-cultural. Additionally, men endorsed significantly higher levels of rape myth acceptance and sexism in comparison to women.

Emmers-Sommer and Allen (1999) used summary data gathered from existing literature for a meta-analysis. The investigation explored a path model consisting of a number of variables associated with sexual coercion. Specifically, the authors utilized summary data from existing studies that explored participants' perception of rape vignettes and factors related to whether or not a participant defined a vignette as a rape. The results suggested a model that included a number of variables contributing to both the incidence and perception of sexual assault. Attitudes toward women and participant sex were the two factors that most influenced participants' perceptions of whether or not a vignette described a rape. Specifically, men were more likely to endorse high levels of negative attitudes toward women and to perceive that a vignette was not a rape.

Additionally, Johnson, Kuck, and Schander (1997) investigated sociodemographic characteristics and rape myth acceptance utilizing a sample of 149 undergraduate students. Results suggested that a considerable portion of the subjects endorsed some degree of rape myth acceptance. Moreover, findings indicated that adherence to rape myths is related to sex role attitudes. Specifically, individuals with conservative sex role ideologies were more accepting of rape myths than individuals with liberal sex role ideologies. In addition, when compared to women, men endorsed significantly higher levels of rape myth acceptance.

Likewise, in an investigation of feminist rape education, Fonow, Richardson, and Wemmerus (1992) examined a number of attitudes including rape myth acceptance, adversarial sexual beliefs, and gender role conservatism. The study sample was composed of 582 undergraduate students. Analyses demonstrated a statistically significant correlation between belief in rape myths and gender-role conservatism,

thereby, supporting the contention that belief in traditional gender roles is related to higher levels of rape myth acceptance.

Lonsway and Fitzgerald (1995) reexamined the Burt (1980) scales in an attempt to explore the potential association between Burt's (1980) original constructs. The investigators used alternative measures and three samples of undergraduate students, for a total of 230 female and 199 male participants. The authors demonstrated that a direct measure of hostility toward women was predictive of level of rape myth acceptance, this association was even stronger in men. Additionally, results indicated that the construct of hostility toward women accounted for some of the relation between the original Burt constructs and rape myth acceptance.

In a study examining sex role stereotyping and reactions to depictions of rape, Check and Malamuth (1983) utilized a sample of 289 male and female undergraduate students. The results indicated that reactions to stranger versus acquaintance rape scenarios were mediated by participants' level of sex role stereotyping beliefs. Specifically, individuals with high levels of sex role stereotypes showed high levels of arousal to depictions of rape and perceived to a greater degree that the victim in the rape depiction had responded favorably to the assault. In addition, men endorsed significantly higher levels of arousal in comparison to women. Furthermore, results demonstrated a positive correlation between sex role stereotyping and rape myth acceptance. Additionally, higher levels of sex role stereotyping in the male participants predicted self-reports of increased likelihood to sexually assault (likelihood to assault was not assessed in the female participants).

In another study, Check and Malamuth (1985) empirically investigated feminist hypotheses about rape. Seventy-one female and 57 male undergraduate students comprised the sample. Results replicated the authors' findings in 1983. Namely, individuals with higher levels of rape myth acceptance were more likely to perceive that a victim in a rape scenario had enjoyed the experience and males with high levels of rape myth acceptance were more likely to self-report likelihood to sexually assault.

Larsen and Long (1988) also looked at the interrelationship of these constructs in the process of developing the Traditional Egalitarian Sex Role Scale (TESR) using a sample of 51 male and 43 female undergraduates. Results indicated that high traditional sex role scores correlated with high levels of rape myth acceptance. In addition, men were significantly more likely than women to endorse high levels of rape myth acceptance. Similarly, in another scale development study, Glick and Fiske (1996) investigated the association between rape myth acceptance and scores on the Ambivalent Sexism Inventory (ASI). The ASI is composed of two factors, namely, hostile and benevolent sexism. The authors define hostile sexism as the aspects of sexism that fit into Allport's (1954) definition of prejudice. While, benevolent sexism is conceptualized as attitudes toward women that include traditional restricted gender-roles, but that also include positive feelings toward women. The researchers found that, in a sample of 171 college students, ASI scores were positively correlated with rape myth acceptance.

Similarly, Ward (1988) also investigated the association between rape myth acceptance and sexism when the Attitudes Toward Women scale was used to examine the construct validity of the Attitudes Toward Rape Victims scale. Ward recruited a sample of 411 undergraduate students. Findings suggested that attitudes toward rape victims

were highly correlated with attitudes toward women. Specifically, unfavorable attitudes toward rape victims were associated with conservative beliefs regarding women's rights and roles.

Mayerson and Taylor (1987) examined the two constructs and responses to exposure to varying levels of pornography. The sample included 96 female undergraduates. Findings revealed that high levels of sex role stereotyping predicted increased rape myth acceptance. Thus, participants who accepted traditional sex-role stereotypes were also more likely to accept rape myths.

Quakenbush (1989) investigated the role of male sex role orientation in rape myth acceptance, perception of rape, and likelihood of sexual assault. The sample consisted of 120 male undergraduate students. Results indicated that individuals with masculine sex role orientations (as opposed to feminine, undifferentiated, or androgynous) reported higher levels of rape myth acceptance. Furthermore, masculine and undifferentiated sex role orientation predicted an increased self-reported likelihood to perpetrate an acquaintance rape.

Likewise, Bunting and Reeves (1983) explored the association between male sex role orientation and belief in rape myths. In a sample of 400 male undergraduate students, male sex role orientation was significantly correlated with rape myth acceptance. Consequently, suggesting the more "macho" a male's sex role orientation is, the stronger his beliefs in rape myths are.

Similarly, using a sample of 106 male undergraduates, Truman, Tokar and Fischer (1996) investigated the links between masculine gender roles and rape. More specifically, the authors examined the association between rape supportive attitudes and three

masculinity related constructs: male sex role orientation, attitudes toward feminism, and homophobia. Findings suggested that men who endorse more traditional gender roles also tended to be more accepting of rape myths.

In an investigation of the attitudes and experiences of women who believe that "leading a man on" justifies rape, Muehlenhard and MacNaughton (1988) utilized a sample of 206 female undergraduates. Participants were identified as high, medium, or low in the degree to which they held "rape is justified" beliefs. Participants read one of two rape scenarios where the female victim behaved either provocatively or modestly and then answered questions about the victim, the perpetrator, and the rape. Additionally, participants completed a number of questionnaires including one measuring traditional gender-role attitudes. Results indicated that sex-role stereotyping and "leading on justifies rape" beliefs were positively correlated. Specifically, women in the "high leading on justifies rape" group held the most traditional gender-role beliefs while women in the "low leading on justifies rape" group held the least traditional gender-role beliefs.

Weidner and Griffitt (1983) examined individual differences that affected perceptions of rape victims and perpetrators. Participants were 70 female and 72 male undergraduate students. Findings suggested that men were more likely to endorse high levels of rape myth acceptance. Results indicated degree of perceived victim responsibility and attitudes toward women were associated with belief in rape myths. That is, the individuals who perceived more victim responsibility for the rape, also endorsed higher levels of rape myth acceptance, had negative attitudes toward women, and were more likely to stigmatize the rape victim.

Spanos, Dubreuil, and Gwynn (1991) investigated the effects of expert testimony on the beliefs and verdicts of a sample of 125 male and 94 female undergraduate students mock jurors. Analyses revealed statistically significant correlations between attitudes toward women and rape myth acceptance, rape myth acceptance and personal belief in guilt of the defendant, and attitudes toward women and personal belief in the guilt of the perpetrator. Thus, the evidence demonstrates an association between the increase in rape myth acceptance and negative attitudes toward women. Furthermore, higher levels of rape myth acceptance were correlated with a decrease in personal beliefs that the defendant was guilty, while negative attitudes toward women were correlated with an increase in personal belief that the defendant was guilty. In addition, men were more likely to endorse high levels of rape myth acceptance, while, women were more likely to endorse lower levels of rape myth acceptance.

While the results of empirical examinations are fairly consistent in identifying the co-occurrence of negative attitudes toward women and belief in traditional sex roles with high levels of rape myth acceptance, one study revealed contradictory findings. Notably, in a sample of 56 male adolescent offenders 27 sexual offenders and 29 nonsexual offenders, Epps, Haworth and Shaffer (1993) revealed no correlation between attitudes towards women and rape myth acceptance.

Summary

From the previous discussion, the range of attitudes toward women and sex roles associated with rape myth acceptance is clear. Specifically, a number of investigators

have demonstrated that conservative sex role ideology and negative attitudes toward women are related to higher levels of rape myth acceptance. In addition, a number of investigations have demonstrated gender difference in the endorsement of rape myth acceptance and sexism.

The methods of previous investigations could be improved in a few ways. Specifically, Lonsway and Fitzgerald (1995) have improved the operational definition of rape myth acceptance, thus providing researchers with a common definition to use across studies. Additionally, while current measures of rape myth acceptance have improved upon existing measures (Payne, Lonsway, & Fitzgerald, 1999), few studies have utilized new measures. Furthermore, there is great variability among sample sizes utilized in previous studies and use of larger samples could improve some previous work. Finally, while many studies have examined the impact of gender on rape myth acceptance and sexism, a number of studies do not examine gender differences (Check & Malamuth, 1985; Fonow, Richardson, & Wemmerus, 1992; Lonsway & Fitzgerald, 1995; Ward, 1988), and few studies examine the impact of gender on the correlation between rape myth acceptance and sexism.

Additionally, sexism is thought to include prejudice, stereotypes and discrimination, and rape myths have been conceptualized as stereotypes that serve as a weapon of sexism. One weakness of previous investigations of rape myth acceptance has been the tendency to only consider sexism while overlooking other oppressive belief systems. For instance, the correlation between rape myth acceptance and sexism is well documented, but the correlation between rape myth acceptance and racism or homophobia is not documented, and the association between rape myth acceptance and multiple forms of

intolerance is not studied. Thus, it is likely that our understanding of acceptance of sexual violence can be improved by the inclusion of additional forms of intolerant attitudes that are also characterized by prejudice, stereotypes and discrimination, and by examining the impact of gender.

Racism and Sexism

While the association between racism and rape myth acceptance has not been investigated, the association between racism and sexism has been explored. Specifically, racism and sexism have a long history of being politically and theoretically linked. This association began with the first abolition movement in the United States in the 1830s and has continued since; as both women and racial minorities share the experience of having a minority status in American culture (Lewis, 1977; Swim, Aikin, Hall, & Hunter, 1995). While, racism and sexism have been linked both politically and theoretically, research has just recently begun to focus on the overlap between the two constructs. More specifically, due to the many parallels between the experiences of women and racial minorities, a few researchers have begun to explore the co-occurrence of racism and sexism.

As the association between sexism and rape myth acceptance is quite well documented, and sexism, like racism, is an intolerant attitude characterized by prejudice, stereotypes, and discrimination, it makes intuitive sense that rape myth acceptance and racism would also be correlated. However, there are no empirical investigations that document such an association. Thus, evidence that indirectly supports this idea will be

reviewed, namely, the association between sexism and racism. Specifically, the three empirical investigations of the co-occurrence of these constructs will be reviewed.

Empirical Investigations of Racism and Sexism

Swim, Aikin, Hall, and Hunter (1995) examined the constructs of old-fashioned and modern sexism as well as old-fashioned and modern racism. In two studies with college students, the first with a sample of 418 women and 265 men and the second with a sample of 477 women and 311 men, the authors found evidence supporting the existence of old-fashioned and modern sexism, as well as old-fashioned and modern racism. Moreover, the results indicated that individuals who endorsed higher levels of sexist beliefs also endorsed higher levels of both old-fashioned and modern racist beliefs. In addition, men were more likely to endorse higher levels of sexism, however, there were no gender differences in endorsement of racism.

Glick and Fiske (1996) explored the constructs of sexism and racism in the development of a measure of hostile and benevolent sexism. The authors utilized a sample of 937 undergraduates to explore the construct validity of the Ambivalent Sexism Inventory (ASI). Findings suggested that higher levels of sexism were associated with increased scores on measures of both old-fashioned and modern racism. Thus, participants who endorsed sexist beliefs also accepted racist beliefs. Gender differences were not examined.

Using a sample of 3,706 university students, Sidanius (1993) investigated the correlation between racism and sexism. The author utilized scales developed for the

study. The sexism scale included three factors; attitudes toward gendered occupations, women in combat, and traditional gender roles. The racism scale also consisted of three factors; general racism, attitudes toward racial policy, and antimiscegenation. The results revealed a strong association between racism and sexism on all three subdimensions for each construct. Additionally, all of the racism and sexism subdimensions were correlated with covariates such as religious affiliation, educational achievement, political ideology, general anti-egalitarianism, gender, and academic competence. However, after controlling for these covariates, hierarchical regression and structural equation analysis revealed that there was still a strong correlation between the constructs of racism and sexism. Finally, men were significantly more likely to endorse higher levels of sexism and racism.

Summary

Although racism and sexism have been theorized to parallel each other in a number of ways, current research on both sexism and racism is often limited to the study of one construct or the other (Maluso, 1995). This is clearly demonstrated by the lack of investigations focused on both sexism and racism together. While there is a paucity of research focused on the overlap of sexism and racism, the few empirical studies to date suggest that there is, indeed, a correlation between the two constructs. Additionally, results regarding gender differences in racism are inconclusive at this point as the two studies that examined gender differences reported different findings. Moreover, none of

the investigations examined the impact of gender on the association between racism and sexism.

However, replication of previous findings with similar sample sizes, consistent operational definitions of constructs, and consistent use of reliable and valid measures could improve the strength of this evidence. In addition, further exploration of gender differences appears warranted. Finally, this evidence indirectly supports the idea that rape myth acceptance and racism may be related.

Homophobia and Sexism

Similar to the association between racism and sexism, homophobia is also thought to be associated with sexism as, women, gay, lesbian, bisexual, and transgender individuals share the status of minorities. Additionally, both homosexuality and women who are egalitarian in their gender roles represent departure from and challenges to traditional gender roles (Polimeni, Hardie, & Buzwell, 2000). Finally, there are many parallels between racism, sexism and heterosexism in the sense that as a culture we have developed tactics to keep minorities in their "places." These cultural structures serve to maintain the power of the majority group over minorities (Jung & Smith, 1993).

As the association between sexism and rape myth acceptance is quite well documented, and sexism, like homophobia, is an intolerant attitude characterized by prejudice, stereotypes, and discrimination, it makes intuitive sense that rape myth acceptance and homophobia would also be correlated. However, there is only one empirical investigation that documents such an association. Thus, that evidence and

additional evidence that indirectly supports this idea will be reviewed, namely, the association between sexism and homophobia. Specifically, the empirical investigations of the co-occurrence of these constructs will be reviewed.

Empirical Investigation of Rape Myth Acceptance, Sexism and Homophobia

Stevenson and Medler (1995) examined rape myth acceptance, sexist beliefs, attitudes toward lesbians and gay men, attitudes toward interpersonal violence, and attitudes toward the economically disadvantages in a sample of 155 undergraduate college students. Results suggested that anti-homosexual attitudes were strongly and consistently related to rape myth acceptance and sexist beliefs. Specifically, individuals reporting low homophobia were more likely to endorse more positive attitudes toward women, less traditional gender role ideologies, and fewer rape myths. In addition, the authors reported that the structure of homosexual beliefs was impacted by gender, however, specific gender differences in endorsement of rape myth acceptance, sexism and homophobia were not examined.

Kurdek (1988) explored the correlates of negative attitudes toward homosexuals in a sample of 59 male and 44 female heterosexual undergraduate students. For the purposes of this study, a 54-item scale was developed to obtain separate assessment of attitudes toward traditional male behavior, traditional female behavior, and the equality of men and women. Results indicated negative attitudes toward women and traditional

beliefs about the equality of men and women were the best predictors of negative attitudes toward homosexuals. Furthermore, traditional beliefs about male and female equality, traditional attitudes toward women, and traditional attitudes toward men were all positively correlated with negative beliefs about homosexuality. In addition, men were significantly more likely to endorse higher levels of sexism and homophobia. Kurdek concludes that negative attitudes toward gays and lesbians are part of a larger belief system related to conventional social norms and order.

Thompson, Gristani, and Pleck (1985) examined correlates to attitudes toward the male gender role. It was expected that males endorsing the traditional male gender role would be more homophobic. A sample of 223 men from two undergraduate liberal arts colleges provided the data to test this hypothesis. Results indicated that after parceling out the effects of demographic variables, there was a statistically significant correlation between endorsement of the traditional male gender role and homophobia. Specifically, the men who endorsed more traditional male gender roles were more likely to express homophobic attitudes.

Agnew, Thompson, Smith, Gramzow, and Currey (1993) developed a proximal-distal framework to examine the multivariate roots of homophobia. Using data from a sample of 288 undergraduate students, the authors investigated distal and proximal individual family factors, distal and proximal individual factors, and proximal individual-situational factors using regression analyses. The findings indicated within the proximal individual factors set, attitudes toward women were strong predictors of homophobia. Namely, individuals who had traditional views on women's roles were higher in homophobia.

Using a sample of 106 Canadian college students, Campbell, Schellenberg, and Senn (1997) explored the association between homophobia and sexism, while evaluating measures of contemporary sexism. Higher scores on two measures of modern sexism were correlated with increased endorsement of negative beliefs about gays and lesbians, indicating that negative attitudes toward gays and lesbians are associated with sexist beliefs. Likewise, Raja and Stokes (1998) explored the relationship between sexism and anti-homosexual beliefs as part of the development of the Modern Homophobia Scale (MHS). Participants were 304 undergraduate students. Results indicated that higher score on the MHS were correlated with higher scores on a measure of attitudes toward women. Specifically, negative beliefs about gays and lesbians were related to negative beliefs about women. In addition, women were more likely to endorse homophobic attitudes toward lesbians and men were more likely to endorse homophobic attitudes toward gay men.

Polimeni, Hardie and Buzwell (2000) demonstrated a correlation between homophobia and gender role ideology in a sample of 42 men and 67 women enrolled as undergraduates in an Australian University. The authors indicate, individuals holding low homophobic beliefs were more likely to have feminist gender role beliefs. However, differences were revealed such that men who endorsed high homophobic beliefs also held traditional views on gender roles while the women who endorsed high homophobic beliefs still endorsed feminist views on gender roles. The authors suggest that links between beliefs about sexuality and gender roles are more closely related in men than in women. Finally, no gender differences were found.

Similarly, Whitley (1987) examined the role of sex-role orientation in attitudes toward homosexuals. The author measured three aspects of sex role; sex role beliefs, sex role self-concept, and sex role behavior. Additionally, attitudes toward gay men and lesbians, personal responses to homosexuals, and attitudes toward the social roles of homosexuals were measured. Participants were 135 female and 107 male heterosexual undergraduate students. Findings indicated sex role beliefs were the strongest predictors of negative attitudes toward homosexuals. Specifically, individuals who believed traditional gender-roles were most acceptable were also more likely to express high levels of homophobia. Additionally, when compared to women, men were significantly more likely to endorse higher levels of homophobia. Whitley notes that this association further supports the notion that negative attitudes toward homosexuals derive, in part, from the belief that homosexuality threatens the traditional sex role structure in society.

Using a sample of 120 heterosexual male undergraduate students, Krulewitz and Nash (1980) investigated the effects of sex role attitudes on rejection of gay men. Participants were randomly assigned to one of four experimental conditions. Participants were asked to rate a fictitious partner who was represented as either heterosexual or homosexual. Results suggested that individuals with liberal attitudes toward feminism were more accepting of homosexual partners. Furthermore, people with traditional sex role attitudes were found to be most rejecting of homosexuals. Thus, participants who supported traditional sex-roles and reported conservative attitudes toward feminism were most likely to endorse high levels of homophobia, as evidenced by rejection of a fictitious gay partner.

Weinberger and Millham (1979) explored attitudinal homophobia in a sample of 265 college students. Results demonstrated multiple dimensions describing reactions to homosexuality as well as a meaningful overall pattern of negative attitudes toward homosexuality that can be best conceptualized as homophobia. Additionally, participants whose gender roles were congruent with traditional gender role ideologies were most rejecting of homosexuals. Namely, respondents with the most traditional gender-roles were also the most homophobic. Finally, men were more likely to endorse belief in tradition gender roles, however, no gender differences were found in level of homophobia.

In an attempt to synthesize theory and empirical investigation of homophobia, Britton (1990) sampled 322 adult community members. Findings revealed that general religious and social conservatism, as well as belief in the maintenance sex-segregated institutions related to higher levels of homophobia. Furthermore, results indicated support for traditional sex roles for both women and men predicted increased homophobia. Thus, people who endorsed traditional sex-roles also endorsed higher levels of homophobia. In addition, no gender differences were found in levels of homophobia. The author notes that respondents' homophobia may be explained, in part, by a concern with the maintenance of proper masculine and feminine roles.

Summary

Clearly, sexism and homophobia are linked. Namely, both involve prejudice, stereotypes and discrimination toward specific minority groups. Moreover, it has been

suggested that both sexism and homophobia are responses to individuals who challenge the maintenance of culturally defined roles specific to sexuality, masculinity and femininity. Empirical investigations have provided evidence for an association between these two constructs. Additionally, while a number of studies have examined gender differences in homophobia, a number have not examined gendered differences (Agnew, et al., 1993; Campbell, Schellenber, & Senn, 1997; Krulewitz & Nash, 1980), and few have examined the impact of gender on the association between sexism and homophobia. Moreover, results from studies examining gender differences are inconclusive at this point.

The strength of this empirical evidence could be improved. Specifically, consistent use of the same reliable and valid measures, replication of findings with larger sample sizes, and consistent use of the same operational definitions would improve existing literature. Further exploration of gender differences in these constructs also appears warranted. Finally, this evidence indirectly supports the idea that rape myth acceptance and homophobia may be related.

Sexism and Racism and Homophobia

As indicated previously several studies examine the relationship between two factors; however, intolerant beliefs are likely part of a larger belief system. Specifically, elucidation of the nature of sexual violence may be enhanced by an investigation, which considers culturally prevalent intolerant belief systems that are characterized by prejudice, stereotypes and discrimination. For instance, while rape myth acceptance has

been documented to be associated with sexism, including negative attitudes toward women and traditional sex role ideologies, no empirical investigations have examined the association between rape myth acceptance and all three constructs. However, considering the parallels between sexism and racism, sexism and homophobia, and sexism and rape myth acceptance, examining all of these constructs together may provide increased understanding of the acceptance of sexual violence in this culture. To date few researchers have explored all of these constructs together. However, four studies investigate and find a demonstrated association between sexism, racism, and homophobia. Thus, providing indirect support for the idea that rape myth acceptance may be related to sexism, racism, and homophobia.

Empirical Investigations of Sexism, Racism and Homophobia

A report by Henley and Pincus (1978) supports the contention that sexism, racism and homophobia are associated. Specifically, utilizing a sample of 92 female and 119 male undergraduate students, the authors examined the interrelationship of sexism, racism, and homophobia. This appears to be the first empirical attempt to find support for an association between these three types of attitudes. The authors demonstrated that all three types of intolerant belief systems were intercorrelated. Namely, participants who endorsed higher levels of sexist beliefs also scored higher on measures of homophobia and racism. In addition, no gender differences were found in endorsement of

homophobia; however, women were significantly more likely to endorse lower levels of sexism and racism. Furthermore, the results indicated that both religious affiliation and political orientation predicted endorsement of sexist, racist, and homophobic beliefs. However, it should be noted that the authors did not utilize standard measures for sexism, racism or homophobia.

In an investigation of the influence of attitudes on attribution of homosexuality to pictures of male and female faces, Dunkle and Francis (1990) utilized a sample of 68 undergraduates, 34 men and 34 women. Results suggested that the pictures of both feminine males and the masculine females received higher attributions of homosexuality. Additionally, for the entire sample, increased negative attitudes toward homosexuals were significantly correlated with more conservative views of women's roles, higher individual femininity scores, more conservative religious beliefs, conservative interracial attitudes, and younger ages. Therefore, individuals with traditional gender-role ideologies and higher levels of racism were also more homophobic.

Ficarrotto (1990) utilized a sample of 48 women and 31 men enrolled as undergraduates to examine attitudes of heterosexuals toward homosexuals. The results indicated that racism and sexism predicted anti-homosexual beliefs. More specifically, individuals who scored higher on a measure of racism were also more likely to score highly on measures of sexism and homophobia. Additionally, sexually conservative beliefs also predicted endorsement of homophobic beliefs. While the sample size in this study is rather small, the investigator utilized standard measures with demonstrated validity and reliability.

In a study of the association between anti-fat attitudes and other prejudiced attitudes Perez-Lopez, Lewis and Thomas (2001) employed a sample of 103 female and 76 male undergraduate and community college students. The results of this study are consistent with Henley and Pincus (1978) and Ficarrotto (1990) suggesting an association between racist, sexist, and homophobic beliefs. Additionally, the authors demonstrated a correlation between sexist, racist, homophobic, and anti-fat beliefs. Finally, although the sample size was rather small, the authors did utilize reliable and valid measures.

Summary

Racism, sexism and homophobia all involve prejudice, stereotypes and discrimination directed toward specific groups of people. Thus, it seems clear that these three types of intolerance would be correlated. However, it appears that the investigation of any of these constructs is often limited in focus to one or perhaps two of the constructs despite their intuitive relationship. Though limited in number, the empirical investigations involving all three types of intolerance support the contention that racism, sexism and homophobia are indeed related constructs. In addition, the majority of studies examining sexism, racism, and homophobia do not investigate gender differences (Duinkle & Francis, 1990; Ficcarrotto, 1990; Perez-Lopez, Lewis, & Thomas, 2001), and none of the studies explore the impact of gender on the interrelationships of the variables.

The strength of the existing evidence could be improved upon by replication with the use of reliable and valid measures of racism, sexism and homophobia as well as larger sample sizes. Additionally, further investigation of the impact of gender on these

constructs seems warranted. While limited in number, these four investigations do provide indirect support for the idea that rape myth acceptance may be related to racism and homophobia, in addition to sexism.

Summary

It is important to understand why sexual violence is so prevalent in our culture. Rape myth acceptance is one factor that is likely related to sexual violence. However, rape myth acceptance may be part of a larger belief system that includes other intolerant beliefs. Thus, in addition to rape myth acceptance, other factors such as sexism, racism, and homophobia should be considered when attempting to understand the nature of sexual violence. Although no studies have been designed specifically to investigate the relationship between rape myth acceptance, racism, sexism, and homophobia, a review of the empirical and theoretical literature supports the idea that a link between these areas can be established. The association between negative attitudes toward women and rape myth acceptance has empirical support. In addition, racism has been linked to sexist beliefs. Furthermore, there is support for an association between sexism and homophobic beliefs. Finally, when exploring these constructs it is vital to examine gender differences as the types of beliefs and the role of those beliefs may vary in men and women.

Statement of Purpose

Given the state of the current literature, and the likely importance of the topic, an investigation of all four factors together appears warranted. As discussed previously, few investigations of rape myth acceptance have focused on the role of prejudiced, stereotyped and discriminatory beliefs, beyond sexism. This study proposed that one explanation for rape myth acceptance may be endorsement of a number of prejudiced beliefs specifically sexism, racism, and homophobia.

It is largely undisputed that rape myth acceptance is associated with sexist beliefs such as negative attitudes toward women and traditional gender role ideologies. Furthermore, existing research suggests that sexist beliefs are also associated with other forms of oppressive and prejudicial beliefs such as racism and homophobia. In light of these findings, as well as the lack of existing literature examining all four of these constructs together, the purpose of the present study was to investigate the co-occurrence of rape myth acceptance, racism, sexism, and homophobia. The impact of gender on the interrelationships of the variables was also explored. Specifically, one purpose of this study was to examine the strength of the association of sexism, racism, and homophobia with rape myth acceptance, in both men and women. It was hypothesized that high levels of sexist beliefs, including old-fashioned and modern sexism, high levels of racist beliefs, modern and old fashioned, and greater endorsement of homophobic beliefs, toward both lesbians and gay men, would be associated with higher levels of rape myth acceptance. The strength of these associations were expected to be different in men and women.

Another purpose of this study was to explore the possible moderating effect of gender on the association of sexism, racism, and homophobia with rape myth acceptance. Specifically, with regard to sexism, it was expected that men would endorse higher levels of rape myth acceptance in comparison to women. Individuals with greater endorsement of sexism were also expected to report greater rape myth acceptance. In addition, a moderating effect was expected. Specifically, it was expected that men who endorsed high levels of sexism would endorse the highest levels of rape myth acceptance, whereas women who endorsed low levels of sexism would endorse the lowest levels of rape myth acceptance. Similar findings were expected with investigations of racism and homophobia, although no specific hypotheses were made with regard to the nature of the moderating effect of gender.

Additionally, it was the purpose of this study to determine if sexism, racism, and homophobia each predict a unique portion of the variance in rape myth acceptance. It was hypothesized there would be a collective impact of sexism, racism, and homophobia on predicting level of rape myth acceptance and that each would account for a unique portion of the variance related to rape myth acceptance.

Prior to the investigation of these hypotheses, associations between the constructs of interest, social desirability, and certain demographics including age, sex, race/ethnicity, socioeconomic status (SES), marital status, religious affiliation and sexual orientation were explored. Where relevant, these variables were controlled in planned analyses to insure that study findings were not due to these factors.

CHAPTER III

METHODOLOGY

Participants

Participants were 331 male and 325 female students recruited from a Psychology Department research participant pool for a study examining student attitudes. Class credit was given for participation in this study. Participants ranged in age from 18 to 55 years, with an average age of 20.37 years ($SD = 3.45$). The majority of these individuals reported that they had never been married (93.9%), whereas 4.9% reported they were married or cohabitating, 1.1% reported they were divorced or separated, and 1% reported themselves in the "other" category. The majority of participants were Caucasian (83%), while 3.0% were African American, 2.4% were Hispanic, 4.3% were Native American, 6.0% were Asian/Asian American, 0.3% were multi-racial, and 0.9% placed themselves in the "other" category. Socio-economic status (SES) was assessed using the two factor index of social position (Myers & Bean, 1968) and ranged from lower to upper class, with the average participant falling in the middle class. The majority of participants were heterosexual (98.8%) while 0.2% were gay men, 0.2% were lesbians, 0.6% identified as bisexual, and 0.3% were undecided/questioning. Finally, a preponderance of the participants were protestant (69.7%) while 13.5% were catholic, 2.4% were

budist/muslim/hindu, 3.6% were agnostic/atheist, 0.3% were wiccan/pagan, 9.9% were nonaffiliated, and 0.5% identified themselves as "other."

Measures

Illinois Rape Myth Acceptance Scale (IRMA)

The IRMA is a 45-item self-report instrument developed to measure the complex set of cultural beliefs that serve to support and perpetuate sexual violence (Payne, Lonsway, & Fitzgerald, 1999). Example items include "Many women secretly desire to be raped" and "Men from nice middle-class homes almost never rape." Items are responded to on a Likert-type scale ranging from 1 (totally disagree) to 7 (totally agree), indicating how much the respondent agrees with each statement. The IRMA provides a total mean score, with higher IRMA scores indicate higher levels of rape myth acceptance.

Internal consistency for the IRMA total score has been reported to be .93 (Payne, Lonsway, & Fitzgerald, 1999). Internal consistency for the overall scale was also calculated with this sample and resulted in a α of .95. The construct validity of the IRMA has also been supported in previous research. The IRMA has been found to correlate with measures of sex-role stereotyping, adversarial sexual beliefs, adversarial heterosexual beliefs, hostility toward women, and acceptance of interpersonal violence (Payne, Lonsway, & Fitzgerald, 1999). Additionally, a comparison of police officers, a group known to endorse higher levels of rape myth acceptance, and rape advocacy counselors, a

group known to endorse lower levels of rape myth acceptance, revealed differing scores on the IRMA (Payne, Lonsway, & Fitzgerald, 1999). Finally, correlations were computed between IRMA scores and scores related to the presence of both empathy and rape myths in stories participants wrote about a rape scenario. Presence of rape myths and victim empathy in the stories were correlated with IRMA scores (Payne, Lonsway, & Fitzgerald, 1999).

The Attitudes Toward Women Scale (AWS)

The 15-item short version AWS (Spence & Helmreich, 1978) was developed to measure attitudes toward the rights and roles of women. The AWS is over two decades old and continues to be the most commonly used measure of gender-related attitudes toward women (McHugh & Frieze, 1997; Spence & Hahn, 1997), although it has been suggested that the AWS measures old-fashioned sexism rather than the subtler modern sexism (McHugh & Frieze, 1997). The AWS includes such items as "There should be a strict merit system in job appointment and promotion without regard to sex" and "The intellectual leadership of a community should be largely in the hands of men." Items are responded to on a Likert-type scale from 0 (strongly disagree) to 3 (strongly agree). Items are summed to create a total score that ranges from 0 to 45 with higher scores reflecting more negative attitudes toward women.

Internal consistency has been demonstrated for the 15-item short version of the AWS. Specifically, Daugherty and Drambrot (1986) found a Cronbach's alpha of .85 for the 15-item version. Internal consistency for the scale was also calculated with this

sample and resulted in a α of .81. Additionally, the 15-item version has a three-week test-retest reliability of .82 for males and .86 for females (Daugherty & Drambrot, 1986).

The validity of the AWS has also been supported. Namely, the short form is almost perfectly correlated with the original version (Loo & Logan, 1977; Smith & Bradley, 1980; Spence & Hahn, 1997). Additionally, the construct validity of numerous other measures of sexism, attitudes toward women, and attitudes toward gender roles have been established by the strong correlations between those measures and the AWS (e.g., Tougas, Brown, Beaton, & Joly, 1995).

The Neosexism Scale

The Neosexism Scale was developed to measure the construct of modern sexism (Tougas, Brown, Beaton, & Joly, 1995). More specifically, some researchers have suggested that contemporary sexism is more subtle and covert than the blatant sexism of the past, and the Neosexism Scale was developed to tap into modern sexism. Tougas et al. (1995) describe modern or contemporary sexism as a conflict between negative attitudes toward women and egalitarian values. Example items include "Women shouldn't push themselves where they are not wanted" and "Due to social pressures, firms frequently have to hire underqualified women." Items are responded to on a scale ranging from 1 (total disagreement) to 7 (total agreement). Scores are calculated by averaging the ratings of the 11 items, with higher scores indicating greater levels of sexism.

The 11-item Neosexism Scale has demonstrated good internal reliability (alpha = .81) with corrected item-total correlations ranging from .10 to .76 (Campbell, Schellenberg, & Senn, 1997; Tougas et al., 1995). Internal consistency for the scale was also calculated with this sample and resulted in a α of .83. Furthermore, principle component analysis revealed that the scale is unidimensional (Campbell, Schellenberg, & Senn, 1997). The construct validity of the Neosexism Scale has also been supported. The Neosexism Scale is correlated with the Modern Sexism Scale, the Attitudes Toward Feminism Scale, and the Women's Movement Scale (Campbell, Schellenberg, & Senn, 1997).

The Modern Homophobia Scale (MHS)

The 46-item MHS (Raja & Stokes, 1998) measures both attitudes toward lesbians and attitudes toward gay men. This is a strength of this scale, given that many of the previous homophobia scales do not refer specifically to lesbians or gay men but instead refer to "homosexuals" in general. Additionally, the MHS was developed to update existing homophobia scales in an attempt to tap into the modern subtler homophobia that has resulted as the visibility of gays and lesbians has changed over the last few decades. Both lesbian (MHS-L) and gay men (MHS-G) subscales are scored from the instrument and each is composed of three factors tapping into institutional homophobia, personal discomfort, and the belief that male/female homosexuality is deviant and changeable. The MHS-L includes 24-items and the MHS-G includes 22-items. Example items include "I wouldn't mind working with a lesbian" and "I welcome new friends who are gay." Items

are responded to on a Likert-type scale ranging from 1 (do not agree) to 5 (strongly agree). Scores for each subscale are calculated by averaging subscale items resulting in a range from 1 to 5 for both the MHS-L and the MHS-G, with lower scores indicating higher levels of homophobia toward lesbians and gay men, respectively.

The 46-item MHS has demonstrated good internal consistency (Raja & Stokes, 1998). Specifically, for both the lesbian (MHS-L) and gay men (MHS-G) subtests, alphas are .95. Additionally, internal consistency was calculated for both the MHS-L and MHS-G subscales in this sample resulting in alphas of .91 and .95, respectively. For both the MHS-L and MHS-G all three factors demonstrate good internal consistency (Raja & Stokes, 1998).

There is also evidence to support the construct validity of the MHS (Raja & Stokes, 1998). For example, the MHS-L and the MHS-G correlated significantly with Hudson and Rickets (1980) Index of Homophobia (Raja & Stokes, 1998). Additionally, scores on the Attitudes Toward Women Scale correlated significantly with both the MHS-L and the MHS-G (Raja & Stokes, 1998). Moreover, differences in homophobia between groups who had a gay/lesbian acquaintance, had a gay/lesbian friend, or had no gay/lesbian friend or acquaintance have been explored with the MHS. Participants with at least one lesbian or gay acquaintance or friend report less personal discomfort with lesbians or gay men than those without a lesbian or gay acquaintance or friend, supporting the validity of the scale (Raja & Stokes, 1998).

The Modern and Old Fashioned Racism Scale

This 14-item scale contains two, 7-item subscales measuring old fashioned and modern racism (McConahay, 1986). The Old Fashioned Racism Scale contains items that tap into pre-1965 civil rights issues related to equal rights for minorities and stereotypes related to those same issues. The Modern Racism Scale was created in an attempt to measure racial attitudes after 1965. Thus, the Modern Racism items are less blatant than the Old Fashioned Racism items, in that most Americans know the socially desirable responses expected of the more reactive Old Fashioned Racism items (McConahay, 1986). Additionally, the Modern Racism items tap into the idea that modern racism is founded in abstract principles of justice and generalized negative feelings toward racial minorities related to political and racial socialization rather than personal competition or experiences with racial minorities. The Modern Racism Scale was created to measure racial prejudice with a valid and nonreactive instrument (McConahay, 1986). Old fashioned and modern example items include, respectively, "Black people are generally not as smart as Whites" and "Blacks are getting too demanding in their push for equal rights." Items are responded to on a Likert-type scale ranging from 1 (strongly agree) to 5 (strongly disagree). Scores for each scale are calculated by summing the ratings of the seven items in each scale, and range from 7 to 35, with higher scores indicating higher levels of both modern and old fashioned racism. While McConahay's instrument has focused on attitudes toward African Americans, the focus of this investigation was racial prejudice against any ethnic minority group. Therefore, "minority" was substituted for "Black" in each item as per Ducote-Sabey (1999).

The internal consistency of the Modern Racism Scale has been demonstrated with a Cronbach's alpha coefficient of .82 (McConahay, 1986). Additionally, internal consistency has been demonstrated for the Old Fashioned Racism Scale with alpha's ranging from .75-.79 in various samples (McConahy, 1986). Ducote-Sabey calculated internal consistency for the "minority" modification to this scale and reported alpha coefficients of .77 and .63 for the Modern and Old Fashioned scales, respectively. Internal consistency was also calculated for the subscales in this sample and resulted in a Cronbach's alpha coefficient of .80 for Modern Racism and an α of .69 for Old Fashioned Racism.

Support for the existence of two factors, modern racism and old fashioned racism, has been demonstrated (McConahay, 1986). More specifically, three separate factor analyses were performed on different samples. In each analysis, the Modern Racism items loaded on a separate and stronger factor than the Old Fashioned items, which also loaded on one distinct factor. However, both factors were strongly correlated. Thus, there were two distinct but correlated factors corresponding to the hypothesized dimensions of modern and old fashioned racist beliefs (McConahay, 1986).

Additionally, further support for the validity of the Modern and Old Fashioned Racism Scale has been provided. Namely, the Modern and Old Fashioned Racism Scale scores correlated with anti-black attitudes as measured by the Feeling Thermometer and the Sympathetic Identification with the Underdog Scale (McConahay, 1986). Additionally, Modern Racism scores correlate with Old Fashioned Racism Scores (McConahay, 1986).

The Marlowe-Crowne Social Desirability Scale (M-C SDS) Short Form

This scale was developed to measure the desire of individuals to present themselves in a favorable manner (Reynolds, 1982). The M-C SDS Short Form contains 13 true or false items. All items represent behaviors that are culturally accepted and approved, but are unlikely to occur. Example items include "I have never intensely disliked anyone" and "I never resent being asked to return a favor." Items are responded to as either "true" or "false." Responses are scored as socially desirable (1) or not socially desirable (0) and summed, resulting in a total score ranging from 0 (no socially desirable responses) to 13 (all socially desirable responses) with higher scores indicating higher levels of social desirability.

There is evidence to support the reliability of the M-C SDS Short Form. For example, the internal consistency coefficient, using the Kuder-Richardson formula 20, is .76 (Reynolds, 1982). Internal consistency for the scale was calculated with this sample and resulted in a α of .71.

Additionally, the validity of the M-C SDS Short Form has been supported. Namely, there are statistically significant correlations between the M-C SDS Short Form and standard version of the M-C SDS as well as the Edward Social Desirability Scale (Reynolds, 1982).

Procedure

All participants were recruited from a research participant pool (the research participant pool consisted of students enrolled in both Psychology and Marketing classes) and received course credit for participation. All information was kept confidential and anonymous. Participants took part in small 1-hour group testing sessions, led by a Psychologist or graduate student. After giving informed consent, participants completed the questionnaire packet, which included all of the measures in random order. Written instructions were provided for each questionnaire. The researcher at the session was available to answer any questions regarding instructions. After completing her or his questionnaire packet, each participant was provided with a debriefing statement.

For a number of participants, individual items were missing. Values for missing data were imputed using the average response, for the entire sample, to the questionnaire for which the item was missing. However, if a participant failed to complete a measure entirely or left more than three items blank his or her data for that particular measure were not included.

CHAPTER IV

RESULTS

To explore the possible associations between the constructs of interest (sexism, racism, homophobia, and rape myth acceptance) and certain demographics including age, race/ethnicity, SES, social desirability, marital status, religious affiliation, and sexual orientation, a number of *t*-tests (for dichotomous variables) and simple correlations (for continuous variables) were conducted. Participants were classified as members of a majority group or a minority group for several demographic variables in order to reduce these factors to dichotomies. All Caucasians were classified as majority race while people of all other racial groups were classified as minority race. All heterosexual individuals were classified as majority sexual orientation while people with any other sexual orientation were considered minority sexual orientation. All single people were classified as majority marital status while all participants who had ever been married were classified as minority marital status. Finally, all Christian and Catholic individuals were classified as majority religious affiliation while people with any other religious affiliation were considered minority religious affiliation. These dichotomous demographic variables are used throughout the remainder of the paper.

Results of the *t*-tests examining constructs of interest and dichotomous demographic variables (race, sexual orientation, marital status, and religious affiliation)

indicated significant differences between majority and non-majority race on the IRMA, MHS-L, and Modern Racism Scale (all p's <.05; see Table 1). Analyses also revealed significant differences between majority and non-majority sexual orientation on the MHS-G and MHS-L. In addition, significant differences between majority and non-majority marital status was indicated on the AWS. Results revealed significant differences between majority and non-majority religious affiliation on the AWS, Old Fashioned Racism, Modern Racism, MHS-L, and MHS-G.

Results of the correlational analyses between constructs of interest and continuously measured demographic variables (age, social desirability, and SES) are presented in Table 2. Significant correlations were identified between age and the IRMA, AWS, MHS-G, and MHS-L scores (all p's <.05). Additionally, there were significant correlations between social desirability and the IRMA, AWS, NS, and Modern Racism scores. Finally, results indicated significant correlations between SES and the AWS and NS scores. However, it is important to note that while these correlations are statistically significant the actual correlations are fairly small and may not be particularly meaningful. For descriptive purposes, the simple correlations in the male only and female only samples are presented in Tables 3 and 4, respectively.

Use of covariance procedures is often recommended when variables of interest in a study may be systematically related, as appears to be the case here. Given this, in all tests of the hypotheses, any demographic variables related to either the criterion or predictor variables were entered as covariates. Analyses were also conducted without covariates and results did not differ except where explicitly cited in text. For brevity, only covaried analyses are presented here.

Prior to examination of the questions of interest, a series of *t*-tests were conducted to replicate previously noted differences between men and women on the various attitudes studied here (e.g., Burt, 1980; Costin & Schwartz, 1987; Feild, 1978; Johnson, Kluck, & Schander, 1997; Kurdek, 1988; Larsen & Long, 1988; Payne, Lonsway, & Fitzgerald, 1999; Sidanius, 1993; Spanos, Dubreuil, & Gwynn, 1991; Swim, Aiken, Hall, & Hunter, 1995; Whitley, 1987). Consistent with previous literature, men reported higher levels of rape myth acceptance, modern sexism, old fashioned sexism, modern racism, old fashioned racism, and homophobia toward gay men than women did (all p's $< .05$, see Table 1).

Visual inspection of the group means suggests that the attitudes of this college sample are similar to that found in other college samples (e.g., Tougas et al., 1995; Payne, Lonsway, & Fitzgerald, 1999; Raja & Stokes, 1998) in the overall levels of rape myth acceptance, modern sexism, and homophobia expressed. The levels of modern and old fashioned racism found in this sample were comparable to those found by Ducote-Sabey (1999) in a study that was conducted at the same university and assessed racism towards "racial minorities." Interestingly, the level of old fashioned sexism found in this sample appears somewhat lower than that found in previous samples (e.g., Daugherty & Drambrot, 1986). This difference could be related to findings other investigators have reported that suggest old fashioned sexism continues to decline in college samples over time (Spence & Hahn, 1997). Finally, visual inspection of the frequency distributions for each of the measures indicated all distributions were normal, suggesting there is enough variability on all of the measures to see differences.

Simple Relationships Between Constructs

For the first purpose of this study, two sets (one for men and one for women) of six hierarchical regression analyses were conducted to examine the contribution of modern sexism, old fashioned sexism, modern racism, old fashioned racism, homophobia toward lesbians, and homophobia toward gay men to rape myth acceptance. It was hypothesized that racism, sexism, and homophobia would each predict rape myth acceptance in men and women, but that the strength of these associations would be higher in men than in women. In these analyses, the total score from the IRMA was used as the criterion variable. Predictor variables were entered in two blocks. In the first block any demographic variables related to either the criterion or predictor variables were entered. In the second block, after the variance due to the demographic variables had been accounted for, the predictor variable of interest was allowed to enter the model if it could account for a significant amount of variance beyond that accounted for in the previous block.

To examine if the strength of the association between predictor variables and rape myth acceptance differed between men and women, the beta weights for each predictor variable for men and for women were tested. Specifically, a confidence interval was calculated as described by Cohen and colleagues (2003). If the confidence interval contains zero, there is no difference in the strength of association. Additionally, *t*-tests were calculated to test the strength of association as indicated by Pedhazur (1997). If the *t* value is equal to or greater than 1.96 a significant difference in strength in association is supported.

In the first set of regression analyses, after controlling for age, race, social desirability and SES, the NS total score met criteria for inclusion into the model predicting rape myth acceptance for the male and female samples (p=.0001 in both samples; see Tables 5 and 6, respectively). These results indicate that greater levels of modern sexism predicts greater rape myth acceptance in both men and women. Tests of the beta weights failed to indicate differences in the strength of this relationship for men as compared to women (see Table 7).

In the second set of regression analyses, after controlling for age, race, social desirability, SES, marital status, and religious affiliation, the AWS total score met criteria for inclusion into the model predicting rape myth acceptance for the male and female samples (p=.0001 in both samples; see Tables 5 and 6, respectively). These results indicate greater levels of old fashioned sexism predicts greater rape myth acceptance in both men and women. Tests of the beta weights failed to indicate differences in the strength of this relationship for men as compared to women (see Table 7).

In the third set of regression analyses, after controlling for age, race, social desirability, and religious affiliation, the Modern Racism total score met criteria for inclusion into the model predicting rape myth acceptance for the male and female samples (p=.0001 in both samples; see Tables 5 and 6, respectively). These results indicate greater levels of modern racism predicts greater rape myth acceptance in both men and women. Tests of the beta weights failed to indicate differences in the strength of this relationship for men as compared to women (see Table 7).

In the fourth set of regression analyses, after controlling for age, race, social desirability, marital status, and religious affiliation, the Old Fashioned Racism total score

met criteria for inclusion into the model predicting rape myth acceptance for the male and female samples (p=.0001 in both samples; see Tables 5 and 6, respectively). These results indicate greater levels old fashioned racism predicts greater rape myth acceptance in both men and women. Tests of the beta weights failed to indicate differences in the strength of this relationship for men as compared to women (see Table 7).

In the fifth set of regression analyses, after controlling for age, race, social desirability, sexual orientation, and religious affiliation, the MHS-G total score met criteria for inclusion into the model predicting rape myth acceptance for the male and female samples (p=.0001 in both samples; see Tables 5 and 6, respectively). These results indicate greater levels of homophobia toward gay men predicts greater rape myth acceptance in both men and women. Tests of the beta weights failed to indicate differences in the strength of this relationship for men as compared to women (see Table 7).

In the sixth set of regression analyses, after controlling for age, race, social desirability, sexual orientation, and religious affiliation, the MHS-L total score met criteria for inclusion into the model predicting rape myth acceptance for the male and female samples (p=.0001 in both samples; see Tables 5 and 6, respectively). These results indicate greater levels of homophobia toward lesbians predicts greater rape myth acceptance in both men and women. Tests of the beta weights failed to indicate differences in the strength of this relationship for men as compared to women (see Table 7).

Taken together, the results here suggest racism (both modern and old fashioned), sexism (both modern and old fashioned), and homophobia (towards gay men and lesbian

women) each predict rape myth acceptance in men and women. In particular, higher levels of each type of belief relate to higher levels of rape myth acceptance. However, the strength of these associations does not differ in men as compared to women.

Testing Moderation Effects

Another purpose of this study was to explore the possible moderating effects of gender on the associations of sexism, racism, and homophobia with rape myth acceptance. To examine this issue six hierarchical regression analyses were conducted with the full sample predicting rape myth acceptance with 1) modern sexism, old fashioned sexism, modern racism, old fashioned racism, homophobia toward lesbians, or homophobia toward gay men; 2) sex; and 3) the interaction of sex with the respective predictor variable. In each of these six analyses, the total score from the IRMA was used as the criterion variable. Predictor variables were entered in three blocks. In the first block any demographic variables related to either the criterion or predictor variables were entered. In the second block, after the variance due to the demographic variables had been accounted for, the predictor variables of interest (e.g., NS and sex, or AWS and sex) were allowed to enter the model if they could account for a significant amount of variance beyond that accounted for in the previous block. In the third block, after the variance due to the demographic variables and predictor variables had been accounted for, the interaction (e.g., NS*sex or AWS*sex) was allowed to enter the model if it could account for a significant amount of variance beyond that accounted for in the previous block.

In the first regression analysis, after controlling for age, race, social desirability and SES, sex and the NS total score met criteria for inclusion into the model predicting rape myth acceptance (both p=.0001; see Table 8). The interaction between sex and NS could not account for a significant amount of the variance beyond that accounted for by the two main effects. Results indicate that men (as compared to women) and individuals who are reporting higher modern sexism (as compared to those reporting lower levels of modern sexism) each are reporting higher levels of rape myth acceptance. Moreover, modern sexism accounted for more of the variance than did gender. A moderating effect of gender was not supported.

In the second regression analysis, after controlling for age, race, social desirability, SES, marital status, and religious affiliation, sex and the AWS total score met criteria for inclusion into the model predicting rape myth acceptance (both p=.0001; see Table 8). The interaction between sex and AWS could not account for a significant amount of the variance beyond that accounted for by the two main effects. Results indicate that men (as compared to women) and individuals who are reporting higher old fashioned sexism (as compared to those reporting lower levels of old fashioned sexism) each are reporting higher levels of rape myth acceptance. Moreover, old fashioned sexism accounted for more of the variance than did gender. A moderating effect of gender was not supported.

In the third regression analysis, after controlling for age, race, social desirability, and religious affiliation, sex and the Modern Racism total score met criteria for inclusion into the model predicting rape myth acceptance (both p=.0001; see Table 8). The interaction between sex and the Modern Racism score could not account for a significant

amount of the variance beyond that accounted for by the two main effects. Results indicate that men (as compared to women) and those who report higher modern racism (as compared to those reporting lower levels of modern racism) each are reporting higher levels of rape myth acceptance. Moreover, modern racism accounted for more of the variance than did gender. A moderating effect of gender was not supported.

In the fourth regression analysis, after controlling for age, race, social desirability, marital status, and religious affiliation, sex and the Old Fashioned Racism total score met criteria for inclusion into the model predicting rape myth acceptance (both p=.0001; see Table 8). The interaction between sex and the Old Fashioned racism score could not account for a significant amount of the variance beyond that accounted for by the two main effects. Results indicate that men (as compared to women) and those who are reporting higher old fashioned racism (as compared to those reporting lower levels of old fashioned racism) each are reporting higher levels of rape myth acceptance. Moreover, old fashioned racism accounted for more of the variance than did gender. A moderating effect of gender was not supported.

In the fifth regression analysis, after controlling for age, race, social desirability, sexual orientation, and religious affiliation, sex and the MHS-G total score met criteria for inclusion into the model predicting rape myth acceptance (both p=.0001; see Table 8). The interaction between sex and the MHS-G score could not account for a significant amount of the variance beyond that accounted for by the two main effects. Results indicate that men (as compared to women) and those who report higher homophobia toward gay men (as compared to those reporting lower levels of homophobia toward gay men) each are reporting higher levels of rape myth acceptance. Moreover, homophobia

towards gay men accounted for more of the variance than did gender. A moderating effect of gender was not supported.

In the sixth regression analysis, after controlling for age, race, social desirability, sexual orientation, and religious affiliation, sex and the MHS-L total score met criteria for inclusion into the model predicting rape myth acceptance (both p=.0001; see Table 8). The interaction between sex and the MHS-L score could not account for a significant amount of the variance beyond that accounted for by the two main effects. Results indicate that men (as compared to women) and those who report higher homophobia toward lesbians (as compared to those reporting lower levels of homophobia toward lesbians) each are reporting higher levels of rape myth acceptance. Moreover, homophobia toward lesbians accounted for more of the variance than did gender. A moderating effect of gender was not supported.

In summary, the results here suggest rape myth acceptance is higher in men than in women. Additionally, greater racism (both modern and old fashioned), sexism (both modern and old fashioned), and homophobia (toward both gay men and lesbian) are associated with greater rape myth acceptance. However, there is no evidence indicating a moderating effect of gender in any of the associations.

Collective Impact

The final purpose of this study was to determine if sexism, racism, and homophobia each predict a unique portion of the variance in rape myth acceptance. To

examine this question, two hierarchical regression analyses were conducted (one with the male sample and one with the female sample).

To control for multicolinearity, factor scores were created to represent the predictor constructs of sexism, racism, and homophobia. Specifically, a factor analysis, requiring a one-factor solution, was conducted to create a sexism score using the individuals' NS and AWS scores. Similarly, a factor analysis was conducted to create a racism score using individuals' Modern Racism and Old Fashioned Racism scores. Likewise, a factor analysis was conducted to create a homophobia score using individuals' MHS-G and MHS-L scores.

In the two planned analyses, the total score from the IRMA was used as the criterion variable. Predictor variables were entered in two blocks. In the first block any demographic variables related to either the criterion or predictor variables were entered. In the second block, after the variance due to the demographic variables had been accounted for, the predictor variables of interest (i.e., the sexism, racism, and homophobia factor scores) were allowed to enter the model if they could account for a significant amount of variance beyond that accounted for in the previous block. To examine if the strength of the association between predictor variables and rape myth acceptance differed between men and women, the beta weights for each predictor variable for men and for women were tested.

In these two analyses, after controlling for age, race, social desirability, religious affiliation, sexual orientation, and SES, the sexism and racism factor scores (both p's=.0001), but not the homophobia factor score, met criteria for inclusion into the model predicting rape myth acceptance for both the male and female sample (see Tables 5 and

6, respectively). Tests of the beta weights failed to indicate a difference in the strength of the association for men as compared to women (see Table 7).

As previously noted, analyses were conducted here controlling for potentially confounding variables. Analyses were also conducted without covariates and no differences were found in any analyses without covariates, except these analyses examining the collective impact of racism, sexism, and homophobia. For full understanding of these data, results of the non-covaried analyses will now be presented.

Two multiple regression analyses were conducted including the constructs of sexism, racism, and homophobia as predictors and rape myth acceptance as the criterion. Sexism, racism, and homophobia factor scores were allowed to enter the model simultaneously in step one. With regards to the men, all three factor scores entered the model which was statistically significant $F(3, 315) = 51.42, p = .0001, R^2 = .33$. Specifically, sexism entered the model with $b = .45, t = 8.19, p = .0001$; homophobia entered the model with $b = -.01, t = 0.17, p = .87$; racism entered the model with $b = .07, t = 1.41, p = .16$. When considering women, all three factor scores entered the model which was statistically significant $F(3, 314) = 51.20, p = .0001, R^2 = .33$. Specifically, sexism entered the model with $b = .47, t = 8.07, p = .0001$; homophobia entered the model with $b = .06, t = 1.27, p = .20$; racism entered the model with $b = .20, t = 4.21, p = .0001$. When testing the difference between the beta weights from these analyses, only one comparison of the three was significant. There is a statistically significant difference between the strengths of the association of racism and rape myth acceptance in men compared to women (see Table 7).

In summary, these results suggest that both sexism and racism predict a unique portion of the variance in rape myth acceptance, with higher levels of racism and sexism each predicting higher rape myth acceptance. Moreover, no difference was found in the strength of these associations between men and women. Interestingly, results of non-covaried analyses suggest sexism, racism, and homophobia each predict a unique portion of the variance in rape myth acceptance. However, this effect is not apparent when the effects of potential confounding variables are controlled.

CHAPTER V

DISCUSSION

The first purpose of this study was to investigate the relationship between rape myth acceptance and sexism, racism, and homophobia, and to examine the impact of gender on the strength of these associations. As hypothesized, higher levels of racism, sexism, and homophobia were each associated with higher rape myth acceptance for both men and women. These findings indicate that the constructs of racism, sexism, and homophobia are all related to rape myth acceptance. Such findings may suggest that these beliefs are not entirely independent constructs, but rather facets of a belief system that is intolerant. However, it is important to note that while the constructs of sexism, racism, and homophobia are related to rape myth acceptance and highly interrelated with each other, they are not perfectly correlated. This indicates that each construct is unique (i.e., measuring each of these constructs separately does not translate into measuring the same construct repeatedly). Results here do however indicate the importance of considering additional oppressive belief systems together with rape myth acceptance. Researchers may want to rethink the traditional approach of segregating studies of rape myth acceptance or sexism from those examining racism or homophobia.

Contrary to hypotheses, there were no differences in the strength of the association between sexism, racism, or homophobia and rape myth acceptance in men or

women. In other words, the idea that the relationships between these variables might be stronger in men than in women was not supported. Rather it appears that greater rape myth acceptance is associated with greater sexism, greater racism, and greater homophobia, regardless of an individual's gender.

A second purpose of this study was to explore the possible moderating effect of gender on the associations of sexism, racism, and homophobia with rape myth acceptance. Results here indicate gender is an important factor when predicting rape myth acceptance. Specifically, rape myth acceptance is higher in men than in women. Results also again pointed to the importance of sexism, racism, and homophobia in understanding levels of rape myth acceptance. Contrary to hypotheses and consistent with the failure to find differences in the strength of the associations between these variables for men and women, gender was not found to moderate the associations between these factors. However, results here suggest that when trying to understand rape myth acceptance, the role of gender per se is less important than the role of adherence to traditional gender roles or race or sexual orientation.

It was the final purpose of this study to determine if sexism, racism, and homophobia each predict a unique portion of the variance in rape myth acceptance and if this differs for men compared to women. After controlling for possible confounding factors (e.g., race, SES, etc.), sexism and racism were each found to be important predictors of rape myth acceptance while homophobia was not. The strengths of these associations were not found to be different in men as compared to women. Interestingly, when covariates were not controlled for, sexism, racism, and homophobia each predicted a unique portion of the variance in rape myth acceptance and the strength of the

association between racism and rape myth acceptance was stronger in men than in women. This appears however to be best understood as being a function of various demographic factors. While both sexism and racism were found to be predictors of rape myth acceptance after controlling for demographic variables. It is important to note that sexism and racism only account for some of the variability in rape myth acceptance (approximately 30%). Notably, in both cases (i.e., controlled and uncontrolled analyses) sexism accounted for much more of the variance in rape myth acceptance than racism did (i.e., racism only accounted for an additional 1% and 4% of the variance in rape myth acceptance in men and women, respectively).

Taken together, results of this study provide evidence suggesting sexism, racism, and homophobia are all associated with rape myth acceptance and are interrelated constructs. While sexism has been identified as a predictor of rape myth acceptance (Burt, 1980; Payne, Lonsway, & Fitzgerald, 1999), this is the first study to demonstrate the relationship between rape myth acceptance and both racism and homophobia. However, consistent with previous literature, findings here do indicate that sexism is the best predictor of rape myth acceptance.

Interestingly, findings here do not suggest there is a difference in the strength of these relationships in men versus women, or that gender moderates these relationships. Nevertheless, these findings do suggest that men report higher levels of sexism, racism, homophobia, and rape myth acceptance when compared to women. These findings are consistent with previous studies that have identified gender as an important predictor of both rape myth acceptance (Burt, 1980; Costin & Schwartz, 1987; Feild, 1978; Johnson, Kluck, & Schander, 1997; Larsen & Long, 1988; Payne, Lonsway, & Fitzgerald, 1999;

Spanos, Dubreuil, & Gwynn, 1991) and sexism (e.g., Field, 1978; Kurdek, 1988; Sidanius, 1993; Swim, Aiken, Hall, & Hunter, 1995). However, gender differences in levels of racism have been mixed with some investigations finding men endorsing higher levels (e.g., Sidanius, 1993) and others finding no gender differences (e.g., Swim, Aiken, Hall, & Hunter, 1995). Similarly, gender differences in levels of homophobia have also been somewhat mixed, with some investigators finding that men reported higher levels of homophobia in comparison to women (e.g., Kurdek, 1988; Whitley, 1987) while other found no differences (e.g., Britton, 1990; Polimeni, Hardie, & Buzwell, 2000; Weinberger & Millham, 1979).

In order to fully explore the implications of the present study, it may be helpful to draw on the ecological model. Bronfenbrenner's (1977, 1979) ecological model suggests that in order to understand human behavior you must consider four factors. The individual factor, which is embedded in and influenced by the subsequent three factors: the microsystem or family, the exosystem or larger social system that the family is embedded in, and the macrosystem or the cultural norms. Consistent with the ecological model, results here indicate that there are interrelationships between sexism, racism, and homophobia with rape myth acceptance at both the individual level and across individuals at the cultural level. It is likely that if these beliefs are changed at the individual level it may well impact the family, social, and cultural levels.

While this study may have many implications related to oppression and rape myth acceptance, it is important to note that findings here do not fully explain the phenomena of rape myth acceptance. Particularly, the intolerant beliefs that were examined in the study predicted approximately one third of the variance in rape myth acceptance. Clearly,

that leaves the remaining two thirds of the variability in rape myth acceptance unexplained. One reason for studying rape myth acceptance is because it is implicated in actual perpetration behavior as well as sexual violence prevention. While this study does not explain all of the variance in rape myth acceptance, there are a number of other factors that might help to account for additional variance in rape myth acceptance. For instance, investigators have explored the role of a number of perpetrator, victim, and context variables in the occurrence of sexual violence. These characteristics include perpetrator attitudes, personality characteristics, and sexual behavior as predictors of sexual aggression (Dull & Giacopassi, 1987; Follingstad, Wright, Loyd, & Sebastian, 1991; Koss, Leonard, Beezely, & Oros, 1985; Marx, Van Wie, & Gross, 1996). Additional research supports the association between the occurrence of sexual violence and certain situational or contextual factors including alcohol consumption, location, misperception of sexual cues, and preceding sexual behavior (Marx, Van Wie, & Gross, 1996). Finally, many investigations have also focused on the role of victim attitudes, personality traits, and behaviors (Marx, Van Wie, & Gross, 1996). It is likely that a study examining these factors as well as intolerant beliefs would best predict both rape myth acceptance and perpetration of sexual aggression.

In spite of the variance in rape myth acceptance that is still unexplained, the current study offers further considerations for interventions. For instance, many sexual violence prevention programs specifically target the reduction of rape myth acceptance (Dull & Giacopassi, 1987; Follingstad, Wright, Loyd, & Sebastian, 1991; Koss, Leonard, Beezely, & Oros, 1985; Marx, Van Wie, & Gross, 1996). Given the fact that racism, sexism, and homophobia are associated with rape myth acceptance it may be possible to

reduce rape myth acceptance, which may in turn reduce perpetration, through interventions focused on racism, sexism, or homophobia. Thus, prevention educators may impact or reduce rape myth acceptance while addressing a different topic (e.g., racism, sexism, or homophobia) that participants may be more comfortable discussing. Intervention programs may be most successful if focused on the type of intolerance that is easiest for participants to address. Hence, working on racism issues may be easier for some people than addressing sexism, but that work on racism may still help to reduce rape myth acceptance. Additionally, these findings may indicate that interventions focused on diversity or tolerance (of sex, race, or sexual orientation) may have the added benefit of reducing rape myth acceptance. However, it does appear that sexism is the best target for intervention given that it accounts for so much of the variance in rape myth acceptance. Additionally, even if all of these intolerant beliefs were targeted there are still other unexplained factors that contribute to rape myth acceptance. It would be important to identify and include these factors in sexual violence prevention programs that focus on reduction of rape myth acceptance.

The results of the present study offer clear contributions to the literature by providing evidence of the interrelationships between racism, sexism, and homophobia, with rape myth acceptance. This study represents the first systematic investigation of these particular variables in predicting rape myth acceptance. The use of a large sample size and standardized, reliable and valid measures for assessment of the constructs of interest represent additional strengths of the current study. Moreover, care was taken to control for potential confounding demographic variables. In particular, while categorizing individuals into majority versus minority groups may not be an ideal solution to

exploring differences between certain groups (e.g., it might be even better to examine people who are Hispanic compared to African American and so on) but it is much better than ignoring these issues entirely. Finally, even after controlling for potential confounds findings in the present study were robust.

However, there are also limitations to the current study. One such limitation is the fact that potential differences due to participants' race, sexual orientation, marital status, and religious affiliation may be overlooked. Such factors did contribute to rape myth acceptance, but were unexplored. Specifically, due to the small numbers of participants of the non-majority race, sexual orientation, marital status, and religious affiliation groups, differences that may exist between majority and non-majority groups were not tested. While all analyses could be conducted on men and women separately to allow for comparisons related to gender, sample sizes of non-majority groups were too small to allow for comparisons related to race, sexual orientation, marital status, and religious affiliation. With large enough sample sizes it might be possible to see, for example, that homophobia would not be associated with rape myth acceptance in participants who were gay, lesbian, bisexual, or transgender. Additionally, the use of a college sample in the present study limits the generalizability of these findings. Specifically, only approximately 25% of the population attends college and thus these findings are most relevant for that group. However, it is important to point out that college age individuals are at the highest risk for sexual assault and therefore examining these issues in this particular population is vital. In spite of these limitations, results from this study provide important implications and create new directions for future research and interventions.

With regard to future research, results here suggest many forms of intolerant beliefs (e.g., racism, sexism, and homophobia) are associated with rape myth acceptance. Future research may benefit from exploring intolerant beliefs as a system rather than considering each type of belief as a fragment (as has been the case historically). Specifically, there may be some common component of each type of intolerant belief such as intolerance or distrust of others who are different. Perhaps it is that common component that is responsible for the strong associations between rape myth acceptance, racism, sexism, and homophobia. It may be that each belief is one facet of a system of intolerance for difference. Further research should consider whether other intolerant beliefs (e.g., ageism, religious intolerance, etc.) are related to rape myth acceptance. If indeed different types of prejudiced beliefs are facets of a system of intolerance, one would expect associations between racism, sexism, homophobia, rape myth acceptance, and other specific prejudiced beliefs. In addition, future investigation may want to determine if differences in race, sexual orientation, religious affiliation, marital status, and any other demographic variables impact the relationship between oppressive beliefs and rape myth acceptance (e.g., just as this study explored whether sexism would still predict rape myth acceptance for women, others should explore whether racism would still predict rape myth acceptance in racial minorities).

Finally, future investigations could explore the relationship between intolerant belief systems, rape myth acceptance, and perpetration. Specifically, it was the purpose of this study to gather information that might be helpful in planning sexual violence prevention programs. It seems a natural extension of this work to begin considering if and

how intolerant beliefs and rape myth acceptance together may be related to perpetration of sexual violence.

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APPENDIXES

APPENDIX A

TABLES

Table 1

t-tests of Constructs of Interest and Dichotomous Demographic Variables

Construct of Interest	Majority *M* (*n*)	Majority *SD*	Minority *M* (*n*)	Minority *SD*	*t* (*d*)	df	*p* value
			Sex[1]				
AWS	16.97 (327)	6.65	11.99 (323)	6.26	9.81 (.77)	648	.0001
NS	3.45 (327)	0.91	2.66 (320)	0.83	11.46 (.90)	645	.0001
ORACE	14.89 (328)	4.67	13.12 (324)	4.28	5.05 (.40)	650	.0001
NRACE	17.46 (328)	5.25	15.48 (324)	4.95	4.96 (.39)	650	.0001
MHSL	3.17 (327)	0.73	3.25 (323)	0.80	1.31 (.10)	648	.19
MHSG	2.78 (328)	0.95	3.46 (323)	0.91	9.32 (.73)	649	.0001
IRMA	3.13 (328)	0.84	2.48 (323)	0.85	9.87 (.77)	649	.0001
RFACT	0.21 (328)	1.01	-0.21 (324)	0.94	5.54 (.43)	650	.0001
SFACT	0.42 (323)	0.95	-0.43 (319)	0.86	11.88 (.94)	640	.0001
HFACT	-0.20 (327)	0.95	0.21 (323)	1.01	5.37 (.42)	648	.0001
			Race				
AWS	14.50 (538)	7.07	14.49 (112)	6.15	0.01 (.00007)	648	.99
NS	3.08 (536)	0.97	2.98 (111)	0.89	0.98 (.08)	645	.33
ORACE	14.12 (539)	4.55	13.48 (113)	4.61	1.37 (.11)	650	.17
NRACE	16.74 (539)	5.19	15.21 (113)	5.07	2.87 (.23)	650	.004
MHSL	3.18 (537)	0.77	3.34 (113)	0.74	1.99 (.16)	648	.05

Table 1 *(continued).*

Construct of Interest	Majority *M* (*n*)	Majority *SD*	Minority *M* (*n*)	Minority *SD*	*t* (d)	df	*p* value
MHSG	3.09 (538)	1.00	3.24 (113)	0.94	1.43 (.11)	649	.15
IRMA	2.76 (539)	0.87	3.00 (112)	1.03	2.31 (.38)	146[2]	.02
RFACT	0.04 (539)	0.99	-0.20 (113)	0.99	2.34 (.18)	650	.02
SFACT	0.01 (532)	1.02	-0.04 (110)	0.88	0.48 (.07)	177[2]	.63
HFACT	-0.03 (537)	1.01	0.15 (113)	0.95	1.78 (.14)	648	.07
			Sexual Orientation				
AWS	14.51 (639)	6.92	12.25 (8)	7.85	0.92 (.07)	645	.36
NS	3.06 (636)	0.96	2.76 (8)	0.77	0.89 (.07)	642	.37
ORACE	14.01 (641)	4.58	12.88 (8)	3.56	0.70 (.06)	647	.48
NRACE	16.49 (641)	5.19	13.63 (8)	4.98	1.55 (.12)	647	.12
MHSL	3.20 (639)	0.77	4.14 (8)	0.53	3.43 (.27)	645	.001
MHSG	3.12 (640)	0.99	3.85 (8)	0.84	2.10 (.17)	646	.04
IRMA	2.80 (640)	0.90	3.06 (8)	0.99	0.82 (.06)	646	.41
RFACT	0.002 (641)	1.00	-0.44 (8)	0.88	1.24 (.10)	647	.22
SFACT	0.002 (631)	1.00	-0.35 (8)	0.97	1.00 (.08)	637	.32
HFACT	-0.01 (639)	1.00	1.02 (8)	0.71	2.89 (.23)	645	.004
			Marital Status				
AWS	14.67 (580)	6.87	12.31 (54)	6.93	2.41 (.19)	632	.02
NS	3.05 (579)	0.95	3.08 (53)	1.05	0.19 (.02)	630	.85
ORACE	14.01 (583)	4.54	13.68 (53)	4.51	0.51 (.04)	634	.61

Table 1 *(continued).*

Construct of Interest	Majority *M* (*n*)	Majority *SD*	Minority *M* (*n*)	Minority *SD*	*t* (d)	df	*p* value
NRACE	16.51 (583)	5.21	15.72 (53)	4.70	1.06 (.08)	634	.29
MHSL	3.20 (580)	0.76	3.40 (54)	0.87	1.77 (.14)	632	.08
MHSG	3.11 (581)	0.99	3.35 (54)	1.07	1.69 (.13)	633	.09
IRMA	2.82 (582)	0.90	2.58 (53)	0.96	1.84 (.15)	633	.07
RFACT	0.003 (583)	0.99	-0.12 (53)	0.97	0.87 (.07)	634	.39
SFACT	0.01 (574)	0.99	-0.18 (53)	1.07	1.32 (.11)	625	.19
HFACT	-0.01 (580)	0.99	0.25 (54)	1.10	1.81 (.14)	632	.07
			Religious Affiliation				
AWS	14.95 (525)	6.83	12.59 (124)	7.00	3.45 (.27)	647	.001
NS	3.07 (523)	0.96	3.03 (123)	0.95	0.35 (.03)	644	.73
ORACE	14.20 (527)	4.53	13.21 (124)	4.65	2.17 (.17)	649	.03
NRACE	16.66 (527)	5.18	15.66 (124)	5.23	1.95 (.15)	649	.05
MHSL	3.13 (526)	0.76	3.55 (123)	0.70	5.59 (.44)	647	.0001
MHSG	3.01 (527)	0.98	3.58 (123)	0.92	5.83 (.46)	648	.0001
IRMA	2.80 (526)	0.88	2.82 (124)	1.01	0.16 (.02)	170[2]	.87
RFACT	0.04 (527)	0.99	-0.18 (124)	1.02	2.27 (.18)	649	.02
SFACT	0.04 (518)	0.99	-0.17 (123)	1.02	2.07 (.16)	639	.04
HFACT	-0.11 (526)	0.99	0.48 (123)	0.93	5.99 (.47)	647	.0001

Note: The numbers in parentheses are sample sizes and effect sizes. AWS= Attitudes Toward Women total score; NS= Neosexism total score; ORACE= Old Fashioned Racism score from the Modern and Old-Fashioned Racism Scale; NRACE= Modern Racism score from the Modern and Old-Fashioned Racism Scale; MHS-L= Homophobia Toward Lesbians score from the Modern Homophobia Scale; MHSG= Homophobia Toward Gay Men score from the Modern Homophobia Scale IRMA= Illinois Rape Myth Acceptance Scale total score; RFACT=Racism Factor Score; SFACT=Sexism Factor Score; HFACT=Homophobia Factor Score.
[1]For Sex, Majority information refers to males and Minority information refers to females.
[2]df corrected for nonhomogeneity of variance.

Table 2

Simple Intercorrelations of Study Variables for Full Sample.

	Age	SES	MCSD	IRMA	NS	AWS	ORACE	NRACE	MHSG[1]	MHSL[1]	RFACT	SFACT	HFACT[1]
Age	-	16*** (621)	-.14** (646)	-.17*** (642)	-.08 (646)	-.18*** (645)	-.02 (647)	-.05 (647)	.14** (646)	16*** (645)	-.04 (647)	-.14** (637)	.16*** (645)
SES		-	-.07 (619)	-.06 (619)	-.09* (615)	-.11** (619)	-.05 (620)	-.07 (620)	.05 (619)	.06 (618)	-.06 (620)	-.11** (611)	.06 (618)
MCSD			-	.14** (648)	.10* (646)	.10** (648)	.03 (651)	.10** (651)	-.06 (650)	-.02 (649)	.07 (651)	.11** (640)	-.04 (649)
IRMA				-	.59*** (646)	.53*** (647)	.37*** (650)	.43*** (650)	-.42*** (647)	-.27*** (647)	.44*** (650)	.62*** (641)	-.36*** (647)
NS					-	.64*** (644)	.43*** (650)	.57*** (650)	-.51*** (647)	-.39*** (646)	.55*** (650)	.90*** (644)	-.47*** (646)
AWS						-	.42*** (649)	.41*** (649)	-.62*** (649)	-.52*** (649)	.46*** (649)	.90*** (644)	-.60*** (649)
ORACE							-	.65*** (656)	-.42*** (651)	-.36*** (650)	.91*** (656)	.47*** (643)	-.41*** (650)
NRACE								-	-.43*** (651)	-.37*** (650)	.91*** (656)	.54*** (643)	-.42*** (650)
MHSG[1]									-	.82*** (653)	-.47*** (651)	-.63*** (642)	.95*** (653)
MHSL[1]										-	-.40*** (650)	-.50*** (642)	.95*** (653)
RFACT											-	.56*** (643)	-.46*** (650)
SFACT												-	-.60*** (642)
HFACT[1]													-

Note: Numbers in parentheses are sample sizes. SES= socioeconomic status; MCSD= Marlowe Crown Social Desirability Short Form total score; IRMA= Illinois Rape Myth Acceptance Scale total score; NS= Neosexism total score; AWS= Attitudes Toward Women total score; ORACE = Old Fashioned Racism score from the Modern and Old-Fashioned Racism Scale; NRACE= Modern Racism score from the Modern and Old-Fashioned Racism Scale; MHSG= Homophobia Toward Gay Men score from the Modern Homophobia Scale; MHSL= Homophobia Toward Lesbians score from the Modern Homophobia Scale; RFACT= Racism factor score; SFACT= sexism factor score; HFACT= homophobia factor score.
*p<.05; **p<.01; ***p<.0001.
[1] Higher scores on the MHSL, MHSG, and HFACT indicate lower homophobia.

Table 3
Simple Intercorrelations of Study Variables in Men Only.

	Age	SES	MCSD	IRMA	NS	AWS	ORACE	NRACE	MHSG[1]	MHSL[1]	RFACT	SFACT	HFACT[1]
Age	-	.17** (314)	-.17** (323)	-.27*** (324)	-.13* (323)	-.24*** (323)	-.01 (324)	-.03 (324)	.19** (324)	21*** (323)	-.02 (324)	-.21** (319)	.22*** (323)
SES		-	-.06 (313)	-.01 (314)	-.05 (313)	-.05 (313)	.02 (314)	.05 (314)	-.05 (314)	.03 (313)	.04 (314)	-.05 (309)	-.01 (313)
MCSD			-	.16** (324)	.09 (323)	.10 (324)	-.02 (324)	.03 (324)	-.05 (325)	-.03 (324)	.01 (324)	.10 (320)	-.04 (324)
IRMA				-	.52*** (325)	.50*** (325)	.32*** (326)	.38*** (326)	-.39*** (325)	-.28*** (325)	.39*** (326)	.57*** (322)	-.36*** (325)
NS					-	.61*** (323)	.40*** (326)	.59*** (326)	-.48*** (324)	-.46*** (323)	.55*** (326)	.90*** (323)	-.49*** (323)
AWS						-	.45*** (324)	.42*** (324)	-.57*** (325)	-.53*** (325)	.48*** (324)	.90*** (323)	-.58*** (325)
ORACE							-	.64*** (328)	-.42*** (325)	-.35*** (324)	.91*** (328)	.48*** (322)	-.41*** (324)
NRACE								-	-.45*** (325)	-.40*** (324)	.91*** (328)	.56*** (322)	-.45*** (324)
MHSG[1]									-	.80*** (327)	-.48*** (325)	-.59*** (321)	.95*** (327)
MHSL[1]										-	-.41*** (324)	-.56*** (321)	.95*** (327)
RFACT											-	.57*** (322)	-.47*** (324)
SFACT												-	-.60*** (321)
HFACT[1]													-

Note: Numbers in parentheses are sample sizes. SES= socioeconomic status; MCSD= Marlowe Crown Social Desirability Short Form total score; IRMA= Illinois Rape Myth Acceptance Scale total score; NS= Neosexism total score; AWS= Attitudes Toward Women total score; ORACE = Old Fashioned Racism score from the Modern and Old-Fashioned Racism Scale; NRACE= Modern Racism score from the Modern and Old-Fashioned Racism Scale; MHSG= Homophobia Toward Gay Men score from the Modern Homophobia Scale; MHSL= Homophobia Toward Lesbians score from the Modern Homophobia Scale; RFACT= Racism factor score; SFACT= sexism factor score; HFACT= homophobia factor score.
*$p<.05$; **$p<.01$; ***$p<.0001$.
[1] Higher scores on the MHSL, MHSG, and HFACT indicate lower homophobia.

Table 4

Simple Intercorrelations of Study Variables in Women Only.

	Age	SES	MCSD	IRMA	NS	AWS	ORACE	NRACE	MHSG[1]	MHSL[1]	RFACT	SFACT	HFACT[1]
Age	-	16** (307)	-.12* (323)	-.09 (322)	-.02 (319)	-.13* (322)	-.01 (323)	-.06 (323)	.09 (322)	.13* (322)	-.04 (323)	-.09 (318)	.11* (322)
SES		-	-.07 (306)	-.02 (305)	-.03 (302)	-.09 (306)	-.08 (308)	-.14** (306)	.07 (305)	.08 (305)	-.12* (306)	-.07 (302)	.08 (305)
MCSD			-	.10 (322)	.05 (319)	.06 (322)	.05 (322)	.15** (323)	-.02 (322)	-.01 (322)	.11* (323)	.07 (318)	-.02 (322)
IRMA				-	.52*** (319)	.42*** (321)	.34*** (322)	.40*** (322)	-.28*** (321)	-.25*** (321)	.41*** (322)	.54*** (318)	-.27*** (321)
NS					-	.53*** (321)	.35*** (320)	.48*** (320)	-.39*** (320)	-.36*** (320)	.46*** (320)	.87*** (319)	-.38*** (320)
AWS						-	.31*** (323)	.33*** (323)	-.56*** (322)	-.54*** (322)	.35*** (323)	.88*** (319)	-.56*** (322)
ORACE							-	.63*** (324)	-.33*** (323)	-.36*** (323)	.90*** (324)	.38*** (319)	-.35*** (323)
NRACE								-	-.33*** (323)	-.34*** (323)	.90*** (324)	.46*** (319)	-.34*** (323)
MHSG[1]									-	.91*** (323)	-.36*** (323)	-.54*** (319)	.97*** (323)
MHSL[1]										-	-.39*** (323)	-.52*** (319)	.98*** (323)
RFACT											-	.47*** (319)	-.39*** (323)
SFACT												-	-.54*** (319)
HFACT[1]													-

Note: Numbers in parentheses are sample sizes. SES= socioeconomic status; MCSD= Marlowe Crown Social Desirability Short Form total score; IRMA= Illinois Rape Myth Acceptance Scale total score; NS= Neosexism total score; AWS= Attitudes Toward Women total score; ORACE = Old Fashioned Racism score from the Modern and Old-Fashioned Racism Scale; NRACE= Modern Racism score from the Modern and Old-Fashioned Racism Scale; MHSG= Homophobia Toward Gay Men score from the Modern Homophobia Scale; MHSL= Homophobia Toward Lesbians score from the Modern Homophobia Scale; RFACT= Racism factor score; SFACT= sexism factor score; HFACT= homophobia factor score.

*p<.05; **p<.01; ***p<.0001.

[1] Higher scores on the MHSL, MHSG, and HFACT indicate lower homophobia.

Table 5

Hierarchical Multiple Regression Analyses Predicting Rape Myth Acceptance (controlling for covariates) in Male Sample

Step	variable	Partial Regression Coefficient (*b*)	*F* for Partial Regression coefficients	*R2* for set	*F* for set	*df*
		Equation 1: Predicting IRMA total score with the NS.				
1	Age	-.08	22.21***	.10	8.46***	(4, 299)
	RaceM	-.34	6.49**			
	MCSD	.03	3.92*			
	SES	.01	0.40			
2	NS	0.46	109.26***	.34	31.07***	(5, 298)
		Equation 2: Predicting IRMA total score with the AWS.				
1	Age	-.09	21.16***	.10	5.58***	(6, 289)
	RaceM	-.30	4.81*			
	MCSD	.03	3.88*			
	SES	.01	0.29			
	MSM	-.12	0.35			
	RelaM	.10	0.58			
2	AWS	.06	76.38***	.29	16.94***	(7, 288)
		Equation 3: Predicting IRMA total score with the NRACE.				
1	Age	-.08	23.16***	.11	9.40***	(4, 313)
	RaceM	-.32	6.17**			
	MCSD	.04	6.17**			
	RelaM	.11	0.79			
2	NRACE	.06	62.74***	.26	21.55***	(5, 312)
		Equation 4: Predicting IRMA total score with the ORACE.				
1	Age	-.08	23.16***	.11	9.40***	(4, 313)
	RaceM	-.32	6.17**			
	MCSD	.04	6.17**			
	RelaM	.11	0.79			
2	ORACE	.06	43.29***	.22	17.20***	(5, 312)

Table 5 *(continued).*

Step	variable	Partial Regression Coefficient (*b*)	*F* for Partial Regression coefficients	*R2* for set	*F* for set	*df*
		Equation 5: Predicting IRMA total score with the MHSG.				
1	Age	-.08	21.48***	.11	7.34***	(5, 310)
	RaceM	-.30	5.55*			
	MCSD	.04	6.23**			
	SexOrM	-.27	0.44			
	RelaM	.08	0.45			
2	MHSG	-.33	48.94***	.23	15.22***	(6, 309)
		Equation 6: Predicting IRMA total score with the MHSL.				
1	Age	-.08	21.48***	.11	7.34***	(5, 310)
	RaceM	-.30	5.55**			
	MCSD	.04	6.23**			
	SexOrM	-.27	0.44			
	RelaM	.08	0.45			
2	MHSL	-.30	22.35***	.17	10.26***	(6, 309)
		Equation 7: Predicting IRMA total score with the SFACT, RFACT, and HFACT.				
1	Age	-.08	19.59***	.10	5.23***	(6, 290)
	RaceM	-.30	4.47*			
	MCSD	.03	4.05*			
	RelaM	.01	0.00			
	SexOrM	-.24	0.35			
	SES	.01	0.23			
2	SFACT	.41	66.06***	.39	23.19***	(8, 288)
	RFACT	.12	6.12**			
		No other variables met significance level for entry into the model.				

*$p<.05$; **$p<.01$; ***$p<.0001$.

Table 6

Hierarchical Multiple Regression Analyses Predicting Rape Myth Acceptance (controlling for covariates) in Female Sample

Step	Variable	Partial Regression Coefficient (*b*)	*F* for Partial Regression coefficients	*R2* for set	*F* for set	*df*
		Equation 1: Predicting IRMA total score with the NS.				
1	Age	-.02	2.61	.05	3.60**	(4, 295)
	RaceM	-.40	9.92**			
	MCSD	.02	1.89			
	SES	-.01	0.20			
2	NS	.51	101.27***	.29	24.11***	(5, 294)
		Equation 2: Predicting IRMA total score with the AWS.				
1	Age	-.03	3.54	.05	2.54*	(6, 291)
	RaceM	-.40	9.33**			
	MCSD	.02	2.14			
	SES	-.01	0.08			
	MSM	-.21	1.14			
	RelaM	-.01	0.01			
2	AWS	.06	59.23***	.21	11.08***	(7, 290)
		Equation 3: Predicting IRMA total score with the NRACE.				
1	Age	-.02	4.05*	.05	4.10**	(4, 314)
	RaceM	-.41	10.84**			
	MCSD	.02	1.91			
	RelaM	.003	0.00			
2	NRACE	.07	60.25***	.20	15.95***	(5, 313)
		Equation 4: Predicting IRMA total score with the ORACE.				
1	Age	-.02	4.05*	.05	4.10**	(4, 314)
	RaceM	-.41	10.84**			
	MCSD	.02	1.91			
	RelaM	.003	0.00			
2	ORACE	.06	38.67***	.15	11.41***	(5, 313)

Table 6 *(continued).*

Step	variable	Partial Regression Coefficient (*b*)	*F* for Partial Regression coefficients	*R2* for set	*F* for set	*df*
		Equation 5: Predicting IRMA total score with the MHSG.				
1	Age	-.02	4.19*	.05	3.16**	(5, 311)
	RaceM	-.40	10.12**			
	MCSD	.02	1.63			
	SexOrM	-.21	0.24			
	RelaM	-.01	0.00			
2	MHSG	-.26	26.07***	.12	7.19***	(6, 310)
		Equation 6: Predicting IRMA total score with the MHSL.				
1	Age	-.02	4.19*	.05	3.16**	(5, 311)
	RaceM	-.40	10.12**			
	MCSD	.02	1.63			
	SexOrM	-.21	0.24			
	RelaM	-.01	0.00			
2	MHSL	-.27	22.41***	.11	6.55***	(6, 310)
		Equation 7: Predicting IRMA total score with the SFACT, RFACT, and HFACT.				
1	Age	-.02	2.65	.04	2.25*	(6, 291)
	RaceM	-.38	8.08**			
	MCSD	.02	1.75			
	RelaM	-.03	0.06			
	SexOrM	-.17	0.15			
	SES	-.01	0.11			
2	SFACT	.41	57.69***	.33	17.99***	(8, 289)
	RFACT	.19	14.09**			
		No other variables met significance level for entry into the model.				

*p<.05; **p<.01; ***p<.000

Table 7
Tests of Beta Weights Across Men and Women.

	b for men	*SE* for men	*b* for women	*SE* for women	*t*-value for test of beta weights	*df*	*CI* for test of beta weights
NS	0.46	0.04	0.51	0.05	0.77	599	-0.18 - 0.08
AWS	0.06	0.01	0.06	0.01	0.12	589	-0.02 - 0.02
ORACE	0.06	0.01	0.06	0.01	0.32	632	-0.03 - 0.02
NRACE	0.06	0.01	0.07	0.01	0.46	632	-0.03 - 0.02
MHSG	-0.33	0.05	-0.26	0.05	1.07	528	-0.21 - 0.06
MHSL	-0.30	0.06	-0.27	0.06	0.32	528	-0.20 - 0.14
RFACT without control for covariates	0.07	0.05	0.20	0.05	2.03*	632	-0.27* – -0.005*
SFACT without control for covariates	0.45	0.06	0.47	0.06	0.17	632	-0.17 - 0.14
HFACT without control for covariates	-0.01	0.05	0.06	0.05	0.98	632	-0.21 - 0.07
RFACT with control for covariates	0.12	0.05	0.19	0.05	1.09	590	-0.20 - 0.06
SFACT with control for covariates	0.41	0.05	0.41	0.05	0.02	590	-0.14 - 0.14

Note: NS= Neosexism total score; AWS= Attitudes Toward Women total score; ORACE = Old Fashioned Racism score from the Modern and Old-Fashioned Racism Scale; NRACE= Modern Racism score from the Modern and Old-Fashioned Racism Scale; MHSG= Homophobia Toward Gay Men score from the Modern Homophobia Scale; MHSL= Homophobia Toward Lesbians score from the Modern Homophobia Scale; RFACT= Racism factor score; SFACT= sexism factor score; HFACT= homophobia factor score.
* To meet a significance level of $p = .05$, a t value must equal or exceed 1.96 and a *CI* must not contain 0, only one comparison (RFACT w/o covariates) met these requirements.

Table 8

Hierarchical Multiple Regression Analyses Predicting Rape Myth Acceptance with Moderation Effects.

Step	Variable	Partial Regression Coefficient (*b*)	*F* for Partial Regression coefficients	*R2* for set	*F* for set	*df*
		Equation 1: Predicting IRMA total score with the NS, Sex, and NS*Sex				
1	Age	-.04	14.45**	.06	9.70***	(4, 599)
	RaceM	-.34	11.84**			
	MCSD	.04	9.22**			
	SES	-.003	1.03			
2	NS	.49	213.02 (.32)***	.40	65.79***	(6, 597)
	Sex	.26	17.01(.02)***			
3		No other variables met significance level for entry into the model.				
		Equation 2: Predicting IRMA total score with the AWS, Sex, and AWS*Sex.				
1	Age	-.05	14.88***	.06	6.11***	(6, 587)
	RaceM	-.32	9.64**			
	MCSD	.04	8.08**			
	SES	-.003	1.05			
	MSM	-.16	1.10			
	RelaM	.02	0.04			
2	AWS	.06	141.42(.25) ***	.34	37.91***	(8, 585)
	Sex	.37	32.34 (.04)***			
3		No other variables met significance level for entry into the model.				
		Equation 3: Predicting IRMA total score with the NRACE, Sex, and NRACE *Sex.				
1	Age	-.04	18.26***	.06	10.40***	(4, 632)
	RaceM	-.34	12.09**			
	MCSD	.04	10.86**			
	RelaM	.04	0.20			
2	NRACE	.07	120.68 (.18)***	.32	48.79***	(6, 630)
	Sex	.52	72.22 (.08)***			
3		No other variables met significance level for entry into the model.				

Table 8 *(continued).*

Step	variable	Partial Regression Coefficient (*b*)	*F* for Partial Regression coefficients	*R2* for set	*F* for set	*df*
		Equation 4: Predicting IRMA total score with the ORACE, Sex, and ORACE*Sex.				
1	Age	-.04	18.26***	.06	10.40***	(4, 632)
	RaceM	-.34	12.09**			
	MCSD	.04	10.86**			
	RelaM	.04	0.20			
2	ORACE	.06	81.59(.14) ***	.28	40.79***	(6, 630)
	Sex	.53	71.72 (.08)***			
3		No other variables met significance level for entry into the model.				
		Equation 5: Predicting IRMA total score with the MHSG, Sex, and MHSG*Sex.				
1	Age	-.04	18.25***	.06	8.24***	(5, 627)
	RaceM	-.32	11.08**			
	MCSD	.04	10.23**			
	SexOrM	-.30	0.90			
	RelaM	.03	0.08			
2	MHSG	-.30	77.05 (.16)***	.28	34.72***	(7, 625)
	Sex	.45	46.92 (.05)***			
3		No other variables met significance level for entry into the model.				
		Equation 6: Predicting IRMA total score with the MHS, Sex, and MHSL*Sex.				
1	Age	-.04	18.25***	.06	8.24***	(5, 627)
	RaceM	-.32	11.08**			
	MCSD	.04	10.23**			
	SexOrM	-.30	0.90			
	RelaM	.03	0.08			
2	MHSL	-.30	47.95 (.13)***	.25	29.58***	(7, 625)
	Sex	.63	100.95 (.06)***			
3		No other variables met significance level for entry into the model.				

APPENDIX B

HUMAN SUBJECTS REVIEW

Oklahoma State University
Institutional Review Board

Protocol Expires: 1/20/2004

Date: Tuesday, January 21, 2003 IRB Application No AS0345

Proposal Title: ATTITUDES AND SEXUAL EXPERIENCES OF COLLEGE MEN AND WOMEN

Principal Investigator(s):

Trish Long
215 N Murray
Stillwater, OK 74078

Allison Aosved
215 N. Murray
Stillwater, OK 74078

Reviewed and Processed as: Expedited

Approval Status Recommended by Reviewer(s): Approved

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 415 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,

Carol Olson

Carol Olson, Chair
Institutional Review Board

VITA (1)

Allison Cara Aosved

Candidate for the Degree of

Master of Science

Thesis: THE CO-OCCURRENCE OF RAPE MYTH ACCEPTANCE, SEXISM, RACISM, AND HOMOPHOBIA

Major Field: Clinical Psychology

Biographical:

Education: Graduated from Stadium High School, Tacoma, Washington in June, 1995; received a Associate of Arts Degree from Highline Community College, Des Moines, Washington in June, 1996; received a Bachelor of Arts Degree in Psychology from Western Washington University, Bellingham, Washington in June, 1998. Completed the requirements for the Master of Science Degree with a major in Clinical Psychology at Oklahoma State University in May, 2004.

Experience: Employed as a Psychometrist at Allenmore Psychological Associates 1998-2000 and as an Educator/Trainer at the Sexual Assault Center of Pierce County 1999-2000; employed by Oklahoma State University, Psychology Department as a graduate research assistant, graduate teaching assistant, and as a graduate instructor; Oklahoma State University, Psychology Department, 2001 to present.

Professional Memberships: Association for Advancement of Behavior Therapy, American psychological Association.